



THE
CHRISTIANITY
OF
The New Testament.

TO WHICH IS ADDED,

A R E P L Y
TO

Mr. ABRAHAM BOURN'S

FREE and CANDID

CONSIDERATIONS.



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CHRISTIANITY



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THE
CHRISTIANITY
OF THE
New Testament.

OR, A
SCHOLASTIC DEFENCE
OF THE
SCRIPTURE DOCTRINES
OF

REDEMPTION, PROPITIATION, SATISFACTION and
SALVATION, *by the Sacrifice of Jesus Christ.*

From a Comparifon of the Original Meaning of thofe Terms in the
Hebrew of the OLD TESTAMENT, and the *Greek* Version of the
fame, and in the Writings of Pagan Theology, with their plain
Ufe and Application, in the NEW TESTAMENT, to the blessed
Effects of the Death of CHRIST.

Against the INFIDELS and LIBERTINES of this Age.

With a PREFACE, occafionally written as a calm and rational
Vindication of the Author's Conformity to the Church of *England*, (*contrary*
to his Education) upon the Principles of fecular and ecclefiaftical Polity; as
laid down by *Grotius, Puffendorf, Hooker, Calvin, &c.*

By PETER WHITFIELD. *H*

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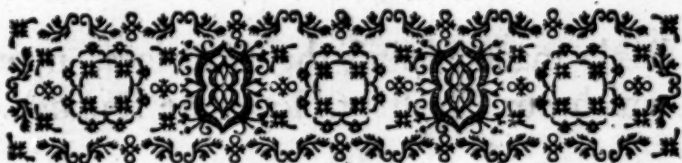
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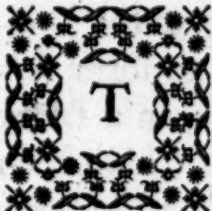
T O

The Right Rev. Father in God,

E D M O N D,

Lord Bishop of CHESTER.

May it please your Lordship.

 HE bold Attempts which have of late been made to represent the Doctrine of Salvation by the Cross as *Foolishness*, and Inconsistent with eternal Reason, give just Occasion to every true Christian to endeavour its Defence and Vindication, as *the Power of God and the Wisdom of God*. And as we are commanded to be ready to give an *Answer to every Man that asketh us a Reason of the Hope that is in us*. It cannot, I apprehend, be less our Duty to endeavour to oppose every Challenge publickly

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lickly made against the Doctrines, upon which our Christian Hopes are founded.

As I have made the holy Scriptures pretty much the Object of my Attention and Study for a great Part of my Life, and that I might do that to the greater Advantage have endeavoured to obtain a competent Acquaintance with the Original Languages, I humbly apprehend, I have been enabled from a Comparifon of thofe Ideas which the old and which the New Testament give, relating to the Doctrine of Salvation by Chrift, to form Arguments clear and conclufive, in a Light fomewhat Different from what hath been ufually done, in Defence of *the Faith which was once delivered unto the Saints*, and particularly of fome Articles which have of late been oppofed by Men, who, from an over-fond Apprehenfion of the Extent and Capacity of Human Reason and Understanding in general, as well as of the Force and Propriety of their own Conceptions, have refufed to fubmit to the Authority of fome Particulars of Divine Revelation, which

THE DEDICATION. vii

which could not by any other Means have been known unto Men.

AND in Hopes that the Publication hereof may happily be of some Service for the Conviction of Gain-sayers and Confirmation of the Truth of the Gospel, I beg Leave, with Humility, to lay the Work at your Lordship's Feet, and to publish it under your Protection; hoping your Lordship's great Candour and Goodness will vouchsafe Favourably to regard the Sincerity of my Intention in a Performance I am aware is much below the Perfection and Importance of the Subject.

THIS Dedication, I humbly apprehend, I could not have address'd with equal Propriety to any other as to your Lordship, both from the Eminence of your Lordship's Station and Dignity, in that which justly claims to be the Head of the Reformed Church of Christ upon Earth; and your Presidence and Authority in that Diocess in particular, wherein it hath pleased the Almighty my Lot should fall.

THAT

viii THE DEDICATION.

THAT your Lordship may, by the Blessing of Heaven, be long continued a burning and a shining Light, for diffusive Advantage to the Church Militant upon Earth; and after you shall have happily discharged the Trust delegated to your Lordship by the great Bishop of Souls, be late translated to the Church triumphant in Heaven; and *when the great Shepherd shall appear, receive a Crown of Glory which fadeth not away*, is the Prayer of,

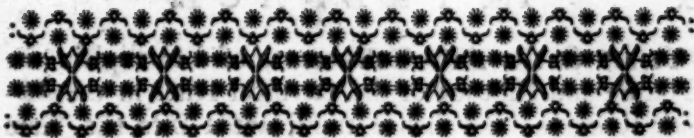
May it please your Lordship,

Your most dutiful,

And most obliged,


Humble Servant,

PETER WHITFIELD.



T H E

P R E F A C E.

 H E Prevalence of *Socinianism* in this Age and Nation, and particularly amongst the *Protestants* of that Denomination, who not Half a Century ago were prevalently the most zealous Assertors of the great Doctrines of REDEMPTION, PROPITIATION, SATISFACTION and SALVATION by *JESUS CHRIST*, as the only Ground of Hope for a sinful World, hath given a just Alarm to many Persons of Learning and Piety to appear in Vindication of those Doctrines, which have through all Ages of the Christian Church appeared to contain the Quintessence of the Christian Revelation, and that which most eminently distinguisheth *CHRISTIANITY* from all other Systems of Religion in the World, and which have always appeared to be indubitably established in the *HOLY SCRIPTURES OF THE NEW TESTAMENT*.

As, I am perswaded, some who have unhappily run into this *NEW SCHEME OF CHRISTIANITY*, which makes the Gospel little more than a System of refined Morality, and so sets it pretty much upon a Level with the Writings of the *Pagan* Philosophers and Moralists, and with the Precepts of the Alcoran, are not sufficiently acquainted with, or have not duly attended to the original and proper Import of some

Terms in the Old Testament, used to explain the Nature and Efficacy of the sacrificial Rites in the *Mosaic* Religion, and thence transplanted into the *New Testament*, and applied to the Death and Sacrifice of *CHRIST*, as the great Propitiation for the Sins of Mankind; I thought it might be of some Service to elucidate and confirm the Christian Doctrine, if I could explain the natural Import of those Terms in the Writings of *Moses* and the Prophets, and thence justify their Application in a more eminent Sense, to shew the Effects of the **great Christian Sacrifice**; as it will, I trust, hence be evident that it was the Design and Intention of the Spirit of *GOD*, in the Writings of the Holy Apostles and Evangelists, to communicate thereby the same Idea, to those of the Christian Religion, respecting the Effects of the Sacrifice of the Death of *CHRIST*, which the same Terms in the Old Testament did communicate to the *Israelite* and *Jewish* Nation, with Relation to the Sacrifices under the Law; and the same which Terms of like Import and Signification, in other Languages, did give to the *Pagan* World, with respect to the Sacrifices they offered.

AND it is a Pleasure to me to find, that some Gentlemen of great Learning, who have written in Defence of the other Side of the Question, and endeavoured to expunge the Doctrines of *Redemption*, *Propitiation*, *Satisfaction*, &c. out of the Christian Scheme, yet seem persuaded that the only Way to adjust our Apprehensions upon this great and momentous Article of our holy Religion, is accurately to ascertain the Meaning and Application of those Terms, as used in Relation to the *Jewish and other Sacrifices*: And, particularly, the very learned Author of *The Scripture Doctrine of Atonement examined* hath professedly gone in this Way, only with this very great and essential Difference from the Course of Reasoning I have endeavour'd to prosecute; that he, as well as others of the same

same Way of Thinking, endeavours to shew that those Terms are used, both in the Old Testament and the New, in a figurative and allegorical Sense, which I contend are, by the sovereign Appointment of the Almighty, used in a Sense the same with, or plainly analogous to that in which they were used with Relation to Affairs and Occurrences frequently happening in human Life. And here I beg leave to acquaint my Reader, that the Book just mentioned did not come to my Knowledge till after I had printed off my second Section, wherein the Remarks upon that learned Performance would properly have come in; so that I have been forced to resume the Subject in the third Section, somewhat out of Order, to answer such Things in that Work as I thought necessary to obviate, for further Confirmation of the Argument I am endeavouring to support.

SUPPOSING the Doctrine here asserted, in the Sense it hath been generally received in the Christian Church for more than seventeen Hundred Years, prove, upon impartial Examination, as I trust it will, to be of the Essence of the Christian Faith and Religion, it will, I think, be undeniable that if any one of the Character of a CHRISTIAN MINISTER, in explaining publicly the GOSPEL OF CHRIST, and shewing the Benefits accruing thence to Mankind, shall omit to mention this great Benefit of *Propitiation, Redemption, &c.* he may be said, in that Performance, not to have acted as becomes a MINISTER OF CHRIST, or not to be a true Christian.

SUCH a Declaration as this gave immediate Occasion to this Work; for having been informed that a certain neighbouring Minister had discovered, in free Conversation, a Dislike to the Doctrine of *Redemption*, and a Persuasion of the Sufficiency of NATURAL RELIGION, to recommend Mankind to the Divine Favour for eternal Felicity, I took Occasion to attend on his Public Service, that I might (at least have a Hazard

to) prove whether my Informant had not been too severe in his Representation of the Gentleman's Principles; when I had the Mortification to find the Account too true, and that his Public Discourse was suitable to the Account my Friend had given me of his private Conversation. And as the Subject he treated on naturally led him to discover his Sentiments on this Head, he did it in such a Manner as gave me sufficient Reason to declare, without reserve, *that he was not*, in my Opinion, *an Orthodox Christian*; whereof, as a Vindication was demanded, I thought it my Duty *in this public Manner* to justify my Assertion, and shew how inconsistent the Sermon I heard was to what has been almost universally received, in the Church of *CHRIST*, for the true Doctrine of the Gospel, as is before declared.

AND as on this Occasion I have endeavoured, in the following Sheets, to prove the Doctrine of *Propitiation* and *Redemption* to be really essential to the *CHRISTIANITY OF THE NEW TESTAMENT*, so I shall, in this Preface, take Occasion to justify my own Conduct, in conforming to the established Church; (for which I know I have been severely censured) by some brief Remarks on a very remarkable Passage, in that Gentleman's Sermon; whereof I think it necessary, by Way of Introduction, to give such an Account as my Memory enables me to do; in which, tho' imperfect, *I shall keep strictly to Truth*, and relate the Affair with Impartiality, and without all Prejudice.

AFTER a short introductory Prayer, reading a Portion of Holy Writ, and singing Part of a Psalm, the Gentleman addressed the Almighty in a very elegant and pretty long Prayer, previous to his Sermon; a Prayer in my Apprehension so truly elegant, proper and regular, with respect to Sense, Expression and Connection, as I apprehend very few (if any one Man alive) capable of composing and uttering *extempore*:

But

But this I can say of it truly, that to the best of my Observation and Memory, except the meer Conclusion, the whole Prayer might have been composed and uttered by *David* or *Solomon*, by *Socrates* or *Plato*, or any other learned and devout *Jew* or *Pagan* of Antiquity, who believed the *Unity of the Deity*, before the Incarnation; or by any devout *Mahometan* at this Day; so perfectly void was the whole Composition, excepting as above, of any Thing peculiarly relating to the *Christian Religion*. The former Part of the Prayer contained a very elegant Declaration of the Divine Perfections of Being, Wisdom, &c. But in his Enlargement upon these glorious Attributes of God, he took no Notice of their Agency, in the great Work of the *Redemption* of the World by the Death of *CHRIST*. Particularly, in speaking of the Divine Wisdom, he never mentioned that *Wisdom of GOD in a Mystery which was ordained before the World, unto our Glory* in the Gospel of *CHRIST*: 1 Cor. ii. 7. *That Depth of the Riches of the Wisdom and Knowledge of GOD*, Rom. xi. 33. which is adored by the Angels in Heaven, and by the Church on Earth, as manifested in the Redemption of lost and fallen Mankind, by the *Sacrifice and Death of the Son of GOD*.

He enlarged no less elegantly in acknowledgment and Praises of the Mercy and Goodness of God to Mankind; in the Course of Nature and Providence, but not a Word, to my Remembrance or Observation, of the Goodness and Mercy of God in the REDEMPTION OF THE WORLD by our Lord *JESUS CHRIST*; even that tender Mercy of our GOD, whereby the Day-Spring from on High hath visited us, to give the Knowledge of Salvation to his People, BY THE REMISSION OF THEIR SINS: Luke i. 77, 78. Not a Word of that Love of God, which was in this manifested towards us, because that GOD sent his only-begotten Son into the World, that we might live through him. John v. 9. Rom. v. 8. &c. Not a Word of that Holiness of God, which was discovered

ed in requiring that his only-begotten Son should die as a PROPITIATION for the Sins of Mankind, before his Mercy could, consistently with the Wisdom and Rectitude of the Divine Government, shew itself in *their Pardon and Salvation*. In short, I know not that the Name of *CHRIST* was once mentioned in the whole Prayer, except it was (but I think it was not in this Prayer) that he made an Acknowledgment of the Mercy of God in sending *JESUS CHRIST* to make known to us *the true Religion of Nature*. But I rather think this was after the Sermon; otherwise I think the Name of *CHRIST* was not mentioned till the very Close, as I said before; and this Close I thought not of a Piece with the Rest of the Composition, as having a Pretence and Appearance of begging such Blessings, and making such Acknowledgements of Mercies received from the Almighty THROUGH *JESUS CHRIST* OUR LORD, as implied *JESUS CHRIST* to stand in such a Relation between God and us, as he is indeed represented in Scripture to do, but such as had not been mentioned or hinted at before in the whole Prayer.

I had attended the Dissenters Worship for many Years, after I became in some Measure capable of Reasoning and Reflection, but never before heard such a Prayer. But (not to dwell longer upon this) when this was ended, the Minister addressed himself to his Sermon, and gave out such a Subject as I could have wished; *The Truth shall make you free*. In treating upon which he told us, that by Truth, in this Proposition, was meant the *Gospel of CHRIST*; and the Freedom this gave to Mankind was, to the best of my Remembrance, declared to consist in these four Particulars:

FIRST. The Gospel, he said, freed Mankind from the Bondage and Slavery they were *generally* before under to their irregular Desires and depraved Passions, by setting forth the Excellency and Rewards of Virtue and Holiness. *Life and Immortality being peculiarly brought to Light by the Gospel, &c.*

THE second Particular, I think, was, that the Gospel freed Mankind from the Fears and Apprehensions they were before under, from the wavering and uncertain Opinions, touching a World to come, &c. Of this I have not so much Assurance as with Respect to the Rest. If I misrepresent, I ask the Gentleman's Pardon.

THIRDLY, the Gospel, he told us, delivered us from the burthensome Rites of the *Mosaic* Institutions, &c. Under all these Heads the Gentleman, as I thought, spoke with a good deal of Force and Propriety both of Reason and Oratory: But not a Word of such Things as I had been wont to hear enlarged on from such-like Texts; nothing of being delivered by the Gospel Dispensation from the heinous Guilt of Sin; from the tremendous Wrath of God; from the tyrannical Dominion of our spiritual Enemies; and the dreadful Torments of eternal Perdition, originally threatned upon Disobedience. What he said under these Heads was very true, but, I apprehend, not the whole Truth, but far short of the *Extent of that Deliverance which the Gospel gives the Notice of* to the Children of Men. But, to atone for this Defect, he told us in the

FOURTH Place, that the Gospel delivered us from all *Subjection to the Ordinances and Decrees of Men, in Matters of Religion*, or to this Effect. Under this Head the Orator seemed to exert the utmost of his Faculties; inasmuch that he appeared to me to have had this Topic principally in View, when he determined to treat of the *Liberty wherewith CHRIST had made us free*, Gal. v. 1.

UNDER this Head the Young Declaimer said a great deal to shew that neither Princes, nor Popes, nor Councils, nor Fathers, nor Bishops, nor Synods, nor Parliaments, nor all together, had the least Right *authoritatively to prescribe in MATTERS OF RELIGION*; and for himself, he said, he did *in that Public Manner* PROTEST against all religious Prescription or Imposition
what-

whatsoever, except the Bible; or Words to that Effect. This I thought assuming too much of the Apostle for one of his Years; for his Appearance to me was, that of a Youth ruddy and of a fair Countenance. 1 Sam. xvii. 42.

Now, as I took this to be the most important, and by much the most laboured Part of the Sermon, expressed with great Force of Oratory, but, in my Apprehension, not quite equal Strength of Reasoning; having in my Book endeavoured to shew that the Doctrine of the Gospel of *CHRIST* is much more extensive than represented by his Sermon, and the *freedom* which that Dispensation has blest'd Mankind with, ~~is~~ **of a different Conception**; I shall here beg Leave briefly to enquire into the Truth of this Proposition; *That no Power on Earth hath Right to prescribe in Matters relating to Religion, and the Public Worship of GOD.* And I hope I shall, without much Pains, make the Proposition, considered in general, appear as false as this Gentleman seemed convinced he had proved it true. I say then,

In the first Place, No Power on Earth, since the ceasing of the immediate, supernatural, infallible Guidance of the Holy Spirit, hath Authority to institute new **Articles of Faith**, new **Sacraments**, or new Rules of **general moral Practice**, which can be obligatory upon the Christian Church. With respect to these, the Declaration of the Prophet in the Close of the *HOLY BIBLE*, Rev. xxi. 18, 19. may be applied: *If any Man shall add unto these Things, GOD shall add unto him the Plagues that are written in this Book; and if any Man shall take away from the Words of the Book of this Prophecy, GOD shall take away his Part out of the Book of Life and out of the holy City, and from the Things which are written in this Book.*

I know not whether this particular Text have Relation to the whole Canon of the Scripture, or only to that Prophecy in particular. The learned Dr. *Hammond*

mond seems to favour the former; and says, that as this was the last Book assuredly written by the Inspiration of the most High (though there might be some Prophets after St. *John*, as *Justin Martyr* says the Gift of Prophecy remained in the Church till his Time, which was the former Part of the second Century, and not long after the Date of this Book; yet) this Book should be the last, and so the Close and Seal of all public Prophecies: But, I say, whether that be the Meaning of this Place or not, it is very certain that since the Finishing of the Canon of the Holy Scripture, no Man, nor any Set or Number of Men, can have Power to institute as above said; and so said the blessed Apostle, *Gal. i. 8, 9. For though we* (the inspired Apostles) *or even an Angel from Heaven preach any other Gospel unto you, than that ye have received, let him be accursed;* which is, for the greater Energy, repeated in the following Verse, *What I said before, the same I say again: If any Man preach, &c.* So that if any one Man, or any Body of Men, shall assume to make any new Institution, as before said, as of universal Obligation upon the Conscience, for which there is not a plain Declaration in Holy Scripture as a Foundation, such Person will be liable to the Malediction here denounced by the Holy Apostle and Prophet; and this I desire particularly to recommend to the serious Consideration of such as endeavour to pervert the plain Declarations of the New Testament, with respect to the Subjects treated on in this Book; as they may, I think, properly and very remarkably be said to *preach another Gospel, which we have not received.* Agreeable to this is what *Hugo Grotius* delivers upon this Subject in his Book *De Imperio summarum Potestatum circa Sacra*: “Non est humanæ potestatis nova condere fidei Capita, neque novos Dei cultus aut nova instituere Sacramenta, &c.” i. e. *It is not lawful for human Authorities to make new Articles of Faith, or to institute a new Worship of GOD, or new Sacraments, &c.* Cap. 3. No. 11.

BUT although nothing essential may be added to the Christian Faith or Worship; yet,

SECONDLY, as besides these, *it is necessary* for answering the Ends of the Christian Institution that Churches, as Societies for the public Worship of God, and other Things of a public Nature relating to Religion, should be under some form of external Government, Administration, or Polity, and AS THERE IS NO FORM GIVEN IN THE NEW TESTAMENT, OF DIVINE AUTHORITY AND UNIVERSAL OBLIGATION, as we shall see a little further on, it becomes absolutely necessary in the Nature of Things, that the Modes of external Administration be of human Institution, so far as the Circumstances of human Nature, and the Reason of Things, will permit.

THE universal Church, like the whole World, is only under the immediate Direction of the Almighty; who alone by his universal Superintendence administers, and alone can administer, the Affairs of the whole World, as one great civil Society, and the Affairs of the Church universal, as one great religious Society; and it is plain from Speculation and Experience, that since the diffusion of the Gospel over the various Empires, States and Kingdoms of the World, there never was, nor ever can be, amongst Mankind, any one *universal Head of the whole Church militant upon Earth*, (notwithstanding the vain Pretence of the Pope of Rome to this exalted Character) any more than there ever was or can be, since the Dispersion of Mankind, one universal secular Sovereign over all the World, considered as one great civil Society. The Reason hereof is clear: Because such an universal Government Ecclesiastical is absolutely inconsistent with that Diversity of secular Governments and other different Circumstances under which the different Parts of the Christian Church is, and hath always been disposed; yet each of these Parts, whether considered as National, Provincial, Diocesan, or Parochial, or by what other Names

Names soever dignified or distinguished, ought to be under such external Oeconomy, or political Administration, as is necessary to answer the Ends of the Christian Institution. But it is certain this ecclesiastical Administration cannot be Sovereign, and independent of the civil Government of every Country, for this one plain self-evident Reason, That it is inconsistent with the Being and Design of human Societies, that is, with the Nature of Things, *that there should be two or more sovereign Authorities in one and the same Society*; or, if you please, in two Societies consisting of the same Persons: Because the Laws of the different Sovereignties might easily so clash and interfere as to render Obedience, Rewards and Punishments impracticable *Ὅπου ἀγαθόν πολυκοινωνίῃ εἰς κόρανός ἐστι.* *Hom. Il. 2.* And so says our very learned Selden in the Preface to his Book *De Synedrjjs et prefecturis juridicis veterum Hebræorum*; where he compares this to the Supposition of two Suns in the Heavens, or more Souls than one in the same human Body. And Hugo Grotius in his Treatise *De Imperio*, &c. mentioned before, writes thus: “Effectus Imperij sunt obligatio et coactio, si autem plures essent summi imperantes, possent esse imperata, contraria aut contrarietatem implicantia, &c.” i. e. *The Effects of Government are Obligation and Coertion; but if there might be more than one Sovereign Government in the same Society, there might be Laws contradictory and inconsistent, &c.* The Inconsistency of two independent sovereign Governments (as ecclesiastical and civil) in one and the same Society is, beyond contradiction, proved in an unexceptionable Dissertation, by Way of Preface to a very obnoxious Book; I mean, *The Rights of the Christian Church*.

To this it may be objected, that the Christian Church did, for more than three Hundred Years, support a Government within itself, *independent of the Civil Powers* under which it was; which must in some Measure be allowed. But what Kind of Government

was it? Why, either under the Favour and Connivance of moderate, good-natured Princes, and so under their Protection: Or else exposed to the severe Animadversions of those of a different Character; the Consequence whereof was, that for their constant Adherence to their own Laws, the Christians suffered those cruelties, as is related by Ecclesiastical Historians, which without the singular and extraordinary Interposition of the Almighty, in support of his own Cause (whereby *the Blood of the Martyrs became the Seed of the Church*) would have totally destroyed them. And this is itself a strong Evidence of the Inconsistency of two distinct sovereign Governments in one and the same Society; and consequently, that either the civil Affairs of every Nation must be under the sovereign Direction of ecclesiastical Presidents, which some contend for; or that the necessary Administration and Direction of ecclesiastical Affairs, so far as they are not determined by Divine Authority, must be *under the Influence of the civil Power.*

AGREEABLE to this is what our Saviour advances as an universal Proposition: *That a Kingdom divided against itself cannot stand, and that no Man can serve two Masters.* Supreme or sovereign Power can be but one. To suppose more is plainly destroying the Notion of **Sovereignty** and introducing **Confusion.**

So that the Administration and Direction of all Things necessary to the well being of Society, whether of an *ecclesiastical or secular Consideration* *, are necessarily to be under the Direction and Control of one and the same sovereign Power. Nor it is an Objection here that civil Governors cannot be supposed to understand the Concerns of Religion so well as is necessary to enable them rightly to Administer ecclesiastical Affairs; for neither are Princes generally so well acquaint-

* Not settled by divine Authority.

ed with all the Particulars of the civil or municipal Laws of every Community, as to be able rightly to administer their public civil Interests singly, by their own Skill and Judgment; but the Affairs, belonging both to civil and sacred Administration, are to be debated and settled by Men of Learning and Skill in each Profession, but all under the Authority of one and the same sovereign Power, as before said. And so saith the learned *H. Grotius*, in the Book before cited, Ch. 1. § 3. “*Et sane eximi quicquam ab imperio summæ potestatis ratio nulla patitur.*” i. e. *No Reason can be given for exempting any Thing from the Administration of the sovereign.* And again, Ch. 3. § 5. “*Nunc qui actus non sunt jure imperabiles summæ inter Homines potestati videamus. Et constat eos dun-taxat extra imperij jus esse, qui naturali aut alteri cuivis divino juri repugnant.*” i. e. *Let us now see what Actions come under the command of the supreme Magistrate. And it is plain that those Actions only are not under his Authority to command, which are inconsistent with the Laws of Nature, or with some other Law of God.* And to the same Purpose I might transcribe almost that whole Book; which is written purposely in Defence of this Position, That the authoritative Administration of ecclesiastical Polity necessarily appertains to the supreme Power in every State. So that *the civil Authority has a Right to institute whatever the Laws of GOD have not plainly forbidden; or may forbid what the same Laws have not commanded, in pursuance of a sincere Aim at the public Good.* And so saith the holy Scripture, *Rom iv. 15. Where there is no Law there is no Transgression.*

And here I have always taken it to be a certain Rule of Conduct to all Subjects, ‘ That every Member of
‘ a sovereign State or civil Society is in Duty bound
‘ to CONFORM to every Institution of that State, which
‘ is not, or which (after a strict and disinterested Examination) does not appear to be contrary to some di-
‘ vine

‘vine Precept.’ And under the Influence of the Truth of this Position only, I have endeavoured to vindicate my Conformity to the ecclesiastical Establishment of this Nation, contrary to the Principles of my EDUCATION; declaring to the Gentlemen of the Presbyterian Persuasion, and I now repeat the Challenge *in this public Manner* (to borrow an Expression from the Gentleman I am now treating with:) That if they, or any of them, will lay their Finger upon any one Action absolutely required from me, as a Lay Communicant with the established Church, *which is repugnant to any Law of God*, I will be a Dissenter over again.

HENCE what the Gentleman, with so remarkable Vehemence asserted, in his public Discourse, may probably appear not to be of so much Truth or Importance as he seemed to represent it. For, as to Matter of Doctrine, although nothing inconsistent with any Divine Law can bind the Conscience in Point of Belief or Practice; yet abstracts and Formularies taken from the holy Scriptures, and from the approved Works of ancient or later Writers of Christian Theology, as *Symbols of Faith, Catechisms, &c.* necessary for the Instruction of the Young, and such are not well qualified to learn the necessary Rules of Faith and Practice, by their own Study of the holy Scriptures, and other Writings; these, I say, drawn up by Men of **approved abilities**, authorised thereto, after necessary Examination of their Agreement with true Doctrine, may be enjoined by the Supreme Authority in every Country, as a Means tending to promote true Christianity, and consistent with every Law of God. And every such Injunction hath, from the preceding Considerations, the Force of a Law, upon all Subjects of every respective State or Community, under the Qualifications before mentioned, so long as it continues unrepealed. But this is not supposed to give such Compositions any **divine, perpetual Authority**, but that they may be liable to CANDID

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DISQUISITION, Revival, Alteration or Correction whensoever it shall appear to the supreme Power conducive to the public Good.

AND, for the same Reason, upon the Reformation in *England*, when there was a Want of Persons duly qualified to compose Discourses for public Instruction, it was very consistent with the Laws of Heaven, that the *sovereign Authority should appoint Homilies*, or Dissertations on religious Subjects, composed and approved by the Bishops and learned Men of the Church, to be publicly read for the Encrease of Christian Knowledge. And on this Occasion I beg Leave to add, that I could wish, (for Reasons I need not mention) there were, at this Time, Collections made of such Discourses as might be of most general Use, as well as of such as are adapted to particular Occasions, from the Works of the many excellent *English* Writers of Theology, more agreeable to the present Conception and Language, than the old Homilies are, and appointed to be read as Prudence should direct, for the same laudable Purpose. This, I believe, might sometimes prevent the ill Effects of the *injudicious Choice of Sermons*; which, I apprehend, is sometimes made by such as have not *sufficient Leisure* to compose, or are *too modest to trust* to their own Compositions; and this, I doubt not, might be lawfully done by the Appointment of the supreme Authority, without *interfering with* the Laws of Heaven, *natural or revealed*.

AND, for the like Reason, Forms of public Prayer, &c. may be, and are, very prudently and to *very valuable Purposes* appointed, by the same Authority, for the Worship of God in all public religious Assemblies: For as public Prayers, Thanksgivings, &c. cannot well, and certainly ought not to be composed suitable to the great Variety of particular Cases and Circumstances of Individuals, but are to be suited to the Affairs of the People in General; *stated Forms appear* best adapted to answer all the Ends of public Worship;

Worship; as the People, in general, of all Orders and Capacities may, by constant Attention and frequent Repetition, attain to a competent Understanding of those Forms, and so be able to offer to the Almighty a reasonable Service, much better than they can do by endeavouring to join in *new or extemporaneous* Compositions, which it is possible may not always be *quite correct*, either as to Matter or Form, and too often, by Reason of the Length and Intricacy of Sentences, or for Want of proper Connection, or by Reason of scholastic Terms and Notions, above the Comprehension of vulgar Capacities, too often introduced into such Compositions, are not *easily intelligible to the common People*. And considering the weak Apprehensions of the greatest Part of Mankind, and with how much Difficulty they are brought to understand even common Subjects, when spoke of in a Stile a little elevated above the vulgar Dialect (which those who are ordinarily conversant with People in low Life are better acquainted with, than Men of Learning generally are) I cannot but think it a vast Impropriety to expect that Children, Servants and others of low Education, as the Majority of Congregations, for the most Part, are, should be able readily to join in such unpremeditated Addresses, as one may sometimes have heard, if any, except a very few, be qualified to do it. And indeed it is almost unavoidable but that Men of refined Erudition, to whom the Use of learned Terms is very familiar and almost natural, should be apt to deliver their Thoughts, upon any Subject, in a Stile too refined for People of common Education to understand, except where they can take Time, and *will endeavour* to consider and think of Terms suitable to lower Capacities, to express them in; which cannot well be the Case in *extemporary Compositions* for the public Worship of GOD. I remember to have heard a Dissenting Minister of remarkable Modesty, many Years ago, declare it was

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at least one Half of his Work to digest his Contemp-
tions for his public Discourses into such a Stile and
Manner of Expression, that they might be intelligible
and useful to his Audience. But as extemporary,
unpremeditated Prayers or other Compositions, can-
not have that Advantage, it must happen that, besides
other Disadvantages, they will frequently be uttered
in Terms, as before said, not intelligible to the greatest
Part of ordinary Congregations, and so be of little or
no Use to *the Ends of public Worship*. And here it
is worthy of Consideration, that neither the Minister
himself, for the most Part, nor any of his People,
can possibly have their Minds so *constantly and uniformly*
engaged in this Method of public Address to the Al-
mighty, as they may in customable Forms of Devo-
tion. For if I am to join in an unpremeditated
Prayer, or one I am not acquaint with, I must neces-
sarily attend to take in the *Whole of every Sentence*,
before I can understand what every Petition is, which
the Minister is putting up; and while the Mind is in
this Frame, though the Minister, who has the whole
Petition ready formed in his Mind, may be supposed
to pray, I, who am attending to what he is pronoun-
cing, cannot with any Propriety, be said to do so, *till*
the Sentence is completed, and then indeed I may, by
a quick Turn of Mind, join in the Petition, if it ap-
pears proper; but there must always this *discriminating*
Act of the Mind, concerning the Propriety of the Pe-
tition, necessarily precede my Concurrence in it. But
then I am immediately to intermit my Devotion, and
the Address of my Mind to God, that I may attend
to take in the next Sentence, which is as yet to me
unknown, that when it shall be completed, understood
and approved, I may by a Change of mental Action,
turn that Sentence also into an Expression of Devotion:
And I affirm that I have known where, from the
Length and Intricacy of the Sentences, and the Slow-
ness of Pronunciation, I was not able, with my utmost
D Attention,

Attention, to connect the Ideas, so as to turn the Expressions into religious Addrefs. And this various and desultory Action of the Mind, I think, is *quite unavoidable*, if one would devoutly join in *any extemporary Addrefs*, uttered by another Person, to the Almighty. And although some Men perhaps may, from superior Abilities and much Practice, have the Matter of the several Parts of their religious Addrefs flow with that Readiness and Ease into their Minds, as not to need great *Intenseness of Thought and Study*, to be able to fill up the Time destined to that Part of religious Service: I have great Reason to believe these to be very few; and that the greatest Part of those Gentlemen, who appear to pray in the public Assemblies *ex tempore*, either make use of Forms committed to Memory, as I have known some to do, or have such a settled Order of Petitions, &c. as comes very near a Form; or else, that their Minds are so much diverted by a necessary Attention to what they are to utter in Succession, as very much intermits and disturbs their Devotion; so that while their Minds should be actuated by the Fervour of Devotion in the Pronunciation of one Petition, they are necessarily engaged and diverted by the Consideration and Composition of what is to follow.

BUT the Matter is vastly otherwise, when public Worship is performed by established Forms: For, by familiar Use, the several Parts flow into the Mind in an easy Succession, and our Devotions are carried on with *an uniform Attention*, and not broken and interrupted by such various Exercise of Thought, as is unavoidable in the former Case. And I cannot but wonder that our Dissenters in general have so long continued the Practice of extemporary public Devotions, under so manifest Disadvantages; especially after the Publication of what I remember to have read a great many Years ago, in their renowned Mr. BAXTER's *Christian Directory*, in favour of established Forms, in
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his comparative Account of the two Methods of Divine Service.

BUT besides the very great Advantage of established Forms of public Devotion before described, they have another very considerable Ground of superior Esteem, *viz.* That as they are the Work of Men *publicly approved, chosen and appointed thereto*, and who have Abilities, Leisure and other Advantages necessary to make the Work as complete as possible, one may easily be persuaded they will be more correct, as to Order, Pertinence, Gratefulness and Propriety, both of Matter and Expression, than extemporary Performances *generally can be*, and may be suited to the Capacities and Abilities of all Sorts of People; so that those of the lower Attainments in Erudition, for whom, as being generally the much greater Number, *a particular Regard ought to be had* in all Things relating to the public Offices of Religion, may be enabled to offer to the Almighty a reasonable Service; which they very often, for Reasons above mentioned cannot do, by attending on (for I cannot call it joining in) Modes of Divine Service which they cannot ordinarily understand.

AND here I think I may, without Scruple affirm, that whoever will impartially and disinterestedly attend to and examine the Forms of Worship established in the Church of *England*, will find them composed with so much Judgment, Caution and Propriety as to be, with a very small Application, easily intelligible to the meanest Capacities, and at the same Time so full, proper and expressive of the religious Worship of *Confession, Humiliation, Petition, Praise and Thanksgiving*, that hardly any Thing better can be wished for. If one could desire any Alterations, it should, in my Opinion, be principally in some Forms of occasional Service; which yet are such as that the Dissenters *generally join in them without any Scruple*. I cannot omit this Occasion of expressing my very great and superior E-

steem of that Part of our Common Prayers called the *Litany, or general Supplication*; which is, I think, every Way the fullest and most comprehensive Form of public Address to the Almighty that ever was composed, if we except the Lord's Prayer, which is a Part of it; and I believe if the Holy Spirit of the most High ever in latter Times exerted his peculiar and extraordinary Influence, it was in *directing and assisting* our pious Reformers in composing the Liturgy, and particularly this most exalted Part of it. But after all, *as we have no Assurance* of this, if even this whole Liturgy, or any Part of it, should in any future Time appear to be improper, or unsuitable in Sentiment or Expression to the particular Circumstances of the Church and Nation, it may, under the supreme Authority be reformed, consistently with the Rules of Christian Doctrine; that is, with the Laws of the Almighty.

As to the external Oeconomy or Government of the Church, by several Orders of Men, in proper Subordination, as is established in the Church of *England*, I think it is very plain the supreme Authority hath an undoubted Right to interpose, and to institute such Order, in this Regard, as shall, upon just Deliberation, *appear most conducive* to the public Good.

I HAVE said before, which I think will not be disputed, that the Church, as a human Society, cannot subsist without social Laws and Government, and these Laws must be under the Administration of some Person or Persons appointed for that Purpose: But there is no Form of external Administration can be said to be of *Divine Institution*, or to be of *universal, permanent and perpetual* Use and Obligation in the Church of *CHRIST* in all Ages and Nations; but the same hath been from the Beginning of the Gospel *liable to*, and hath actually undergone a great many Changes, from the different Situation and Circumstances of the Church, *in different Periods of Time*.

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As an Instance hereof, I desire it may here be noted, that the Order of Deacons (who, from the particular Occasion and Reason of their Institution, seem to be succeeded in our Times by the Overseers of the Poor, rather than by that Order of the Clergy who now bear that Name *διάκονοι Ministrantes*) was not from the Beginning, but was occasionally appointed to serve a particular Exigence the Church was then under; and was not made universal or perpetual *by any recorded Order* at its Institution or afterwards. And it may be noted, that the Apostle St. Peter, who seems to have had a principal Hand in that Appointment, does not assume to himself to institute the Order, in consequence of any infallible Judgment or supreme Authority resident or vested in him; nor as being the Will of God, made known to him by any particular Revelation for that Purpose; but speaks of it only as a *prudential Appointment*, suitable and convenient to the then present Circumstances of the Church, *καὶ ἀπὸ τοῦ ἔστιν, &c.* *It is not proper, not convenient that WE should leave the Word of GOD and serve (Ἀκολουθεῖν) at Tables, therefore, &c.* And for the same Reason divers other Usages were afterwards appointed in the Church, according to the different Genius of Times and Places, and in Consequence of different Circumstances, which in latter Times *were disused and new ones ordained.* And it is scarce to be imagined that any one Form of Administration could be made, which might serve the Church in all the different Circumstances it was to be in, in different Times and different Nations. And this seems to be the most probable Reason why we find nothing of this Nature instituted in the Beginning of the Christian Church; whereas, in the Establishment of the *Jewish* Religion, which was to be confined to one Nation, almost every Ceremony of Worship was particularly appointed, even to the Place where they were to throw the Ashes of the Altar, and yet some Things, relating to the Places,
Times

Times and Persons, &c. belonging to Religion, afterwards underwent some Alteration, from the Variety of the Circumstances of that Nation. And it is certain, that the Practice of the first and purest Times of the Christian Church, as recorded in Scripture, and in general SCRIPTURE PRECEDENTS, as such, *have not the Force of Laws*: For, if so, all such Practices and Precedents would be equally and perpetually binding; which no considerate Person will assert. The early Instances of this Kind prove no more than that such Usages were then lawful and convenient, and might be so again (but not that they necessarily must be made use of) when the Church should be in the same Circumstances, which can only be determined by *human Judgment and Discretion*.

I BEG Leave, in further Confirmation of what I am now upon, to mention, and a little to remark upon, a very material and important Apostolical Institution. In, or about the eighteenth Year after our Lord's Ascension, the famous Controversy, between the *Jewish* and Gentile Converts, concerning the Necessity of Circumcision, and a general Conformity to the Law of *Moses*, which was then agitated, particularly in the Church at *Antioch*, was, by mutual Consent, referred to the final Decision of the APOSTLES AND ELDERS at *Jerusalem*; whose Determination was given in a very solemn and extraordinary Manner: Acts xv. 28. *It seemed good to the Holy Ghost and to us to lay upon you no greater Burthen than these necessary Things, &c.* This now, if ever any Thing of the Kind, seems to have had all the necessary Qualifications of a Divine, authoritative, universal and perpetual Institution. It was the Edict of the Council of the Apostles and Elders assembled at *Jerusalem*, which then was, if any ever was, the Mother and Mistress of all Churches; (her pretended Daughter and Successor at *Rome* not being then existent). It was by them declared to be made by the particular Appointment and Direction
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of the *Holy Ghost and themselves*; and yet sure it is, that such of the Things, enjoined by this solemn Decree, as were not of natural and eternal Obligation, were in following Times, when the particular Reason of their Institution no longer existed, generally disused: This shews that these Things were (with all this Solemnity) instituted only *pro tempore*, and to answer the Exigence of the Circumstances the Church was then in. And if this so solemn an Edict is not, by any remarkable Part of the Christian Church at this Day, looked upon to be obligatory, as to these Particulars, how can we fix the Character of an universal and perpetual Law upon any other occasional or prudential Practice or Institution, even of the earliest and purest Times of the PRIMITIVE CHURCH?

THIS Consideration, I think, makes it undeniably evident, that, in all Ages, the Church in different Nations and different Geniusses of Government and Policy may (or rather must) be *differently administered*, consistently with the perpetual Preservation of the Unity of the Christian Faith; that no one Form of Church Government or Policy is of *divine Institution*; but that this, as well as other Things of a public Nature appertaining to the Good of the whole Community, is to be determined by the Advice and Consultation of Men properly qualified and appointed, but under the sole Authority of the supreme civil Power. In Confirmation of this *Hugo Grotius*, in the Book before quoted, writes thus; “*Summæ Potestatis Imperium dicimus non ad profana tantum sed ad sacra quoque extendi.*” i. e. *We say that the Authority of the Sovereign Power extends not only to profane (common or civil) Affairs, but to sacred also.* This he proves by many unanswerable Arguments, and adds what I recited before: “*Et sane eximi quicquam ab Imperio summæ Potestatis Ratio nulla patitur.*” i. e. *No reason can be given for exempting any Thing from the Authority of the supreme Power.* This
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He afterwards elucidates thus : “ Duo sunt genera ac-
 “ tuum Imperij quæ ad jus Imperantis non pertinent,
 “ viz. Deo vetita jubere, & Dei jussa vetare.” i. e.
*There are two Kinds of imperial Acts, which do not apper-
 tain to the governing Power, viz. to command what GOD
 hath forbidden; and to forbid what GOD hath commanded.*
 And a little further on he adds: “ Obligant humana
 “ Imperia ad omnia que injusta non sunt.” i. e. *Hu-
 man Sovereignties oblige to all Things which are not unjust.*
 Which is the same we have before asserted; so that it
 is hence clear, as before laid down, that all Things
 which belong to the external Administration of the
 Church of CHRIST, that is, *the Direction of such
 Things as necessarily belong to AFFAIRS OF RELIGION,
 and are not established by Divine Authority, are properly
 to be under the Order and Control of the sovereign Power,*
 in every Country, where the true Religion is esta-
 blished,

THE same Thing is also plainly asserted and proved,
 by the celebrated Writer and renowned Statesman,
 Chancellor Puffendorff; and particularly in his *Intro-
 duction to the History of EUROPE*, ch. 12. where he
 asks this Question : “ Whether, according to the
 “ Doctrine of the Christian Religion, it be absolutely
 “ requisite that the outward Direction or Government
 “ of the same be committed to others, besides Him
 “ who hath the supreme, civil Power in a State? Or,
 “ which is much the same, Whether, according to
 “ the Christian Doctrine, it be necessary that the
 “ outward Government of it be lodged with the whole
 “ Body of the Clergy, or one in particular, indepen-
 “ dent of the supreme Magistrate?” And in answer,
 he says, that “ This Question may be considered in
 “ three several Lights, (1.) Whether this Necessity
 “ arise from the Nature of Religion in General, or
 “ (2.) whether from the Genius of the Christian Re-
 “ ligion in particular: Or (3.) Whether it be re-
 “ quired by divine Institution? That it should be in
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“ the first Way, I am,” saith he, “ no Ways able
 “ to find out. For Reason doth not tell me, that if
 “ I intend to serve God I must of Necessity make a
 “ Division in the State, and thereby *introduce two*
 “ *different Powers*, independent of one another. On
 “ the other Hand, it is no Ways contrary to Reason
 “ to serve God, and at the same Time to leave the
 “ supreme Direction of the outward Matters, belong-
 “ ing to divine Service, to those who have the supreme
 “ Power in the State.” And a little further on he
 adds: “ It cannot be denied, that as every one is
 “ bound by Nature to SERVE GOD; so also is it at
 “ the same Time in his Power to perform the outward
 “ Ceremonies of Religion in such a Manner as he
 “ *believes most pleasing to GOD.*” This natural Right
 of every one to judge of and choose the Manner of
 his paying his Homage to the most High, is what I
 have often heard alledged by the Dissenters as the
 most indubitable and UNALTERABLE Right of every
 Man. Whereas, as I have before proved, this is one
 of those Things which is not determined by any natu-
 ral or revealed Law, which the Almighty hath given
 to Mankind; and consequently, whenever it comes to
 have, or to appear to have a necessary Ingredien-
 cy, in the public Advantages of Societies, it necessarily
 (like other Things originally indifferent) comes under
 the Determination of the supreme Power. Every
 Man has, by Nature, a Right to build his House or
 enclose his Ground in such a Manner as he thinks fit
 (not injuring others;) yet no one questions but, for
 public Utility or Convenience, he may be obliged, by
 the civil Government, to build in a particular Form,
 and to cut his Hedges to a determinate Height, &c.
 And so proceeds the last mention’d great Writer,
 thus: “ After that civil Societies were instituted,
 “ that same Power (of determining what Ceremonies
 “ of Religious Service shall be deemed most pleasing
 “ to GOD) is thereby devolved upon those who have the

“ *supreme Administration* of Affairs in a Society.” And again: “ The most ancient Fathers, who did not live under any regular Government, exercised this Power in their Families: But, when civil Societies were instituted, the same Power was *transferr’d to the Heads* of those Societies; and that for the Reason alledged before, *viz.* For avoiding the setting up two independent Sovereignities in the same State.” And

(2.) He says, “ neither can any Reason be alledged why the Christian Religion in particular should imply a Necessity, that the above mentioned Direction should be committed to any other than the supreme Magistrate.” And,

(3,) “ WHETHER there be such a Command in the holy Scriptures, which forbids Sovereigns to intermeddle with this Direction, and assigns the same to others, in the highest Degree of Sovereignty, those are obliged to prove, who endeavour to maintain this Assertion.” And I add, they will find it a very difficult, or rather impossible Undertaking.

THIS great Writer, for further Elucidation saith, that “ Because the secular Sovereigns, at the first Establishment of the Christian Religion, did not concern themselves for its Welfare, the Christians did, without their Direction, contrive for the Support of their Religion as well as they could; But, he says, “ it is a Mistake to infer from thence, that in Christian Countries the outward Government of Religion does not (as other Things of common Concern) *belong to the Administration of the supreme civil Power.*”

AND, as a Conclusion of this Argument, which he handles pretty fully, he says: “ From what hath been said, this Conclusion may be made” (agreeable to what I laid down before) “ That the Practice of the primitive Church, as to this Point of outward Church Government, is not to be made a perpetu-
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“ al and universal Rule in a State, which is under the “ Jurisdiction of an orthodox Christian Magistrate.” And I add, if the Magistrate be accused of not being orthodox in his Administration, it belongs to those who alledge this as a Reason for their Non-compliance with his Regulations, to shew their Inconsistence with some divine Law. That is, as *Grotius* writes as before cited; that he doth either “ *Iussa Dei vetare, or Deo “ vetita jubere:*” i. e. *Either forbid something which GOD hath commanded, or command something which He hath forbidden.*

THIS learned Author, it must be owned, maintains this Argument particularly in Opposition to the popish tyrannical Usurpation; but the Proofs clearly arise from, and are built upon *universal Principles*, and should be of the greater Weight, especially with Protestants, as the same Author shews that popish Tyranny is entirely established upon the absurd Supposition of the *Ecclesiastical Administration being Sovereign*, and independent on the civil Government. What he says is visibly true, and should therefore be allowed its full Weight with all who profess to Protest against the Imposition and Tyranny of the Church of *Rome*.

THE very great and learned *Calvin* maintains the same Thing; whose Arguments I have not room here to transcribe, Whoever hath a Mind may find them in the three or four first Chapters of his fourth Book of Institutions: where he largely insists, that no Pretence of greater Purity of Administration, superior Edification, or any other of the Arguments usually *alledged in Vindication of Non-conformity* are sufficient to justify a Dissent or Separation from the Church established, “ where the Word of God is truly preached, “ and the Sacraments duly administered.”

OUR learned *Hooker*, in his *Ecclesiastical Polity*, says much the same Thing; declaring against the Supposition of the particular Divine Authority of any one Scheme of Ecclesiastical Polity or Administration;

and asserting that all of that Kind arises only from the general Obligation we are under, from Nature and Revelation, to be obedient to the Laws of those Societies to which we belong.

HENCE we may, with Sorrow, reflect upon the Impropriety, Unreasonableness and Folly of those many Debates which distracted this Church and Nation since the Reformation, and more particularly since the Restoration, to the Diversion of that religious Zeal, whose sole Object should have been the Cultivation and Establishment of true Christianity in Faith and Practice, after Times of so much *Wickedness and Confusion*, to furious and fruitless Quarrels about a meer Chimæra, an *Ens Rationis*, a Nullity—the Divine Authority of this or that Mode of Ecclesiastical Order and Administration. It is very plain, from what we have here noted, that both Sides were very zealously arguing themselves into the Possession of what neither had the least Shadow of original Claim to, *and what had really no Existence.*

As the Christian Religion was to be the Religion of Mankind, and consequently was to be established in Ages and Nations very different in Existence and Circumstances, the external Form of the Administration of Churches (which hath apparently not a great deal to do with true Christianity) was *left by the great Redeemer undetermined.* And sure it is, that where-ever a due Regard is had to the Essentials and Vitals of Christianity, a pure and unfeigned Faith, with universal Holiness of Life, in Humility, Sincerity, Piety and Charity, it could be no difficult Matter to institute a Form of external Oeconomy, consistent with and promotive of the general Ends of Christianity, and suited to the particular Circumstances of every Age and Nation.

I FREELY own, that although *I believe* the Establishment of our Church *to be the Best that ever was in any Nation*, since our Saviour's Time, for obtaining
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the Ends of Christianity, which the Passions and Vices of Men are apt to deprave, yet I don't see but that other Forms of Oeconomy, particularly the Presbyterianism of *Scotland*, might, amongst a People generally under the Influence of the Virtues before mentioned, pretty well answer the same Ends.

It is very plain, that the Christian Religion, added to the Light of natural Reason, appoints the Almighty to be worshipped in Spirit and in Truth; but *has no where appointed* the particular Modes and Ceremonies of that Worship. The Institution of Churches, as such, is chiefly to regulate these; and the different Apprehensions of Men, too much under the Influence of Ignorance, Pride and Avarice, have been the Occasion of great and mischievous Quarrels and Disputes upon this Subject, which, by a disinterested Attention to public Utility, might have been, without much Difficulty, avoided or remedied. For Instance: Of what great Moment is it, whether those, who by Office preside in Religious Assemblies, appear in their Office clad in white, or black, or red, or any other Colour, or whether their Vestments be of this or that *Cut or Shape*? And as there is no original Excellence or Virtue in any one of these Differences, what can hinder but that the supreme civil Magistrate or Magistracy, whose Office it is to regulate Things of an indifferent Nature, for the Peace and Convenience of the Public, may, by his Authority, ordain that which, on Consideration and Advice, shall be judged best, to be of general Use? And, in particular may appoint that he who reads the public Service shou'd be *vested in white*, and he who stands to instruct the People *appear in black*, without ascribing any Sanctity or Divine Authority to either, and without believing that the Prayers or Instructions *receive any Efficacy* from the different Habit of the Minister. But, as the Weakness of many People is prone to imagine Excellencies in mere Distinctions, it is necessary to prevent

prevent the ill Consequence which might spring from such Weakness, by fixing all such Ceremonies.

SUPPOSING the People in General acquainted with the proper Import of all, or the greatest Part of the Words in any vulgar Language; tho' on some Accounts, before mentioned, set Forms for public Prayers would still be much more eligible; yet Prayers composed with a perpetual Variation of Expression might, perhaps, pretty well answer the Ends of Liturgy (as some Ministers of the Establishment choose to close their Sermon with a suitable Prayer of their own Composition,) especially if one could any how obtain a previous Assurance there shou'd not, *from Ignorance or Pride, Whim or Obstinacy*, be any Mixture of Things improper to be offered in Devotion to the Most High. But, as Experience proves, that on this Account People are apt to divide into Factions, I think, for the Ends of Unity and Order, as well as for other Reasons before hinted, established Forms of Devotion *are very prudently appointed* for public Worship.

IF all in holy Orders were as well secured from Error, and as much of one Heart and one Mind as the Apostles and Presbyters in the primitive Church were, there would be no great Hazard from a *Parity of Influence and Authority* amongst Ministers. But, as Ignorance, Error and sinister Views are ingredient in too many particular Characters, it seems quite necessary the Church shou'd be, as much as possible, secured from the ill Effects of such Depravity, by the Establishment of a proper Subordination, that the Conduct and particular Actions of all may be *ultimately liable to the Review, Censure and Animadversions* of a Few of distinguished Excellence in the Church. And I cannot but think that the more it shall please the Almighty, who hath the Spirits of all *under his Rule and Governance*, to dispose and turn the Hearts of the great Men, in Church and State, so to settle the
Dispen-

Dispensation of the public Favours, Rewards and Emoluments, for the Encouragement of *distinguished Learning, Virtue and Piety*, as may best promote a general Emulation with Respect to those Qualifications, which are of the greatest Importance, and most essentially necessary for the Edification of the Church in Faith and every Christian Grace, the easier and more obvious will the Settlement of the external Oeconomy of the Church always be. And, I am persuaded, that upon the general Prevalence of such a Disposition, our present Establishment would be *troubled with very few Dissenters*: And though there will always be Room, and should always be Encouragement for CANDID DISQUISITIONS and Improvements, to which all human Compositions always were, and always will be liable; yet a very few, with Respect to our Liturgy and ecclesiastical Establishment, would, I am convinced, be found necessary. And I cannot imagine what Objection, in Reason or Religion, can be made against such prudential Alterations as may at any Time appear necessary or advantageous, being confirmed and made public by the Authority of the supreme Power in every State.

AND here I cannot but think, that although a Toleration, that is, an Exemption from Punishment (for such as may possibly think an Obedience to any public Institution inconsistent with their Duty to the most High, from any Law or Interpretation of any Law they are, or may apprehend themselves to be under) be quite agreeable to the Genius and Spirit of Christianity; yet that this Toleration can by no Means excuse or lessen the Obligation of any to Conformity with all public Institutions, *where no reasonable Ground for Scruple can be shewn*. And that every one who hath a Scruple ought, with a Calmness and Humility suitable to the Spirit of the Gospel, to declare such Scruple, and *endeavour to obtain Satisfaction*. For as the Christian Religion enjoins every one of its

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Votaries to be always ready to give a Reason (*ἔτοιμοι πρὸς ἀπολογίαν*) of the Hope that is in him, with Meekness and Fear; so if Persons, with the same *Meekness and Fear* would propose their Scruples, *with a real Desire of Satisfaction*, we should, I verily believe, have very few *reasoning Dissenters*. And I am firmly persuaded, that where one Dissents from a real invincible Scruple, touching the Lawfulness of any enjoined Terms of Communication, Hundreds do it from Reasons (*or Causes*) *not near so justifiable*: Perhaps some may do it from an obstinate undebated Prejudice, or from Interest, or from a Desire of *becoming of more Importance*, by being Members of a smaller Society, than their Characters or Circumstances will allow them to be of *amongst the Body of Citizens*, or even from a Spirit of Opposition, or of Censoriousness.—As this last, I have Reason to apprehend, has too much Influence, even with some who are not sufficiently aware of the Motive, I beg leave to say a little more upon it, and to shew how bad a Reason it is for making a Breach, Division or Heresy (*ἄσκησις*) in the Church.

THE Duties of religious Worship, whether of the Closet, Family, or Church, as they have a more immediate Relation to God as their principal Object and End, have in all Ages been considered by a great Part of Mankind as being of a *higher Value, Importance and Merit* than the Duties of Morality, notwithstanding the Almighty hath, both from the Nature of Things and the Light of Revelation, made the Contrary evident, and that the positive Institutions of Religion are only so far serviceable and to be esteemed, as they procure a greater Regard to be paid to the eternal Obligations of Morality. *Unto the Wicked GOD saith, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth, Psal. l. 16. And Is. i. 11,—25. To what Purpose is the Multitude of your Sacrifices unto me, saith the Lord. I delight not in the Blood of Bullocks, &c. Your new Moons*

Moons and your appointed Feasts my Soul hateth, &c. And at the 16 Verse he tells what it is he requireth. *Wash you, make you clean; put away the Evil of your Doings from before mine Eyes: Cease to do Evil, learn to do well, &c.* And the same is most elegantly explained by the Prophet *Micah*, ch. vi. 6, 7, 8. Yet, I say, tho' this is so plain, it has been a prevalent Error, amongst the greater Part of Mankind, to put a superior Value upon the Punctuality of religious Performances, to the most conscientious Regard to Righteousness, Truth and Charity: And these **gloomy Saints** have affected, in many Times and Places, to separate themselves from the Rest of Mankind into exclusive Societies, as those mentioned in the Beginning of the 65th Chapter of *Isaiah*; who attending upon many superstitious Rites, under the Notion of *religious Improvements*, did, for that Reason, treat others, who were content to be found in the *plain Paths of Righteousness and the established Religion*, with a *Stand by thyself, come not near me, I am holier than thou*. And our Saviour represents the Scribes and Pharisees as under the Influence of the same Sentiments. A conscientious Regard to the Offices of Religion, as appointed by God, is certainly a very essential Part of human Duty and Obligation, as the same arises from the Laws of Nature, *and is one, and a very principal Part* of the eternal Obligations of Morality, and as it hath a natural Tendency to enforce the Consideration of the Divine Authority for the Practice of universal Virtue; which is the highest Improvement of human Nature: But wherever the Duties of Religion are separated from this Consideration, and looked upon as *original Excellencies and Qualifications for the divine Favour*, superior to moral Purity, substituting the Means for the End, they then become odious to God and good Men; and such Distinctions are a very poor Pretence of Reason for Separation from the established Church.

THIS is what not many, *even of the Saints*, care publicly to deny; but yet, the superior Regard paid to a scrupulous Observance and Performance of RELIGIOUS DUTIES, and the great Account generally made of **particular Persons who are famous this Way**, without any Pretensions to a distinguished Excellence in Regard of Truth and Righteousness, Humility and Charity, gives one a strong Reason to believe there is a false and superstitious Regard paid to such Observances. And I think it very plain that some, who distinguish themselves this Way, are habitually under a Persuasion that these religious Performances are **even sufficient to atone for Actions not quite consistent** with moral Righteousness, which they *visibly indulge*, straining and wire-drawing the Laws of Justice and Equity to **patronize palpable Iniquity**; and that a scrupulous tithing of *Mint, Anise and Cummin* will atone for the Neglect of *Judgment, Mercy and Fidelity*. But this is a Subject not to be prosecuted too particularly, **especially in this Place**.

THERE are, I know, some Reasons urged in Vindication of Non-conformity, grounded on what affects only the Ministers of that Interest and Communion, which might perhaps appear worthy of some Consideration, upon Supposition that any Thing of general Concern in the established Church had been, or could be, proved to be *inconsistent with the Will of GOD*, made known to Mankind, either by the Light of Nature, or by positive Revelation or Institution: But as we have before shewn that there is nothing in the Christian Religion to be pleaded in barr of the Right of the supreme civil Power's appointing, for the external Government of the Christian Church in every Nation, what shall, upon mature Deliberation, appear most conducive to the general Ends of public religious Worship, or to the particular Design of the Christian Constitution; and as we have, I hope, un-
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exceptionably, proved, that in *the Constitution and Government* of the Church of *England* there is no such Inconsistency, but that all her Institutions have so direct a tendency to promote and preserve Peace and Unity, Order and Decency, Holiness and Piety, agreeable to the Spirit and Precepts of the Gospel; that hardly any Alteration can reasonably be wished for; nothing being required from the People in general, which can be *charged with the least Appearance of Inconsistency* with any Law of GOD; and as we have still further made it manifest, that the ecclesiastical Institutions of this Nation are much better adapted to answer the Ends of public Religious Worship, than the loose, undetermined Methods used in the religious Assemblies of the Dissenters; it necessarily follows that there is no Necessity of those **separate Churches**, and consequently, any personal Difficulties those Gentlemen, who are Ministers of such separate Communion, may apprehend themselves to be under, cannot reasonably appear *worthy of much distinct Consideration* in this Place, it being clear from the Premises, that it can be but of very small Importance to the public Utility, that there *should be a Dissenting Minister at all*.—Ministers, under the Character here spoken of, are merely for the Service of Churches, to preside in their public Offices of Religion: But if there be no solid Reason for any Necessity of such separate Dissenting Churches, as we have I think clearly evinced, their Ministers become *equally unnecessary*, and consequently their Complaints of very little Importance.

It is certainly quite agreeable to human Prudence, that no one be admitted a Member of any Society, without a previous Assurance of the *Agreeableness* of his Principles and Apprehensions *with the established Laws* of the Society: And especially it is necessary that such as are to bear a principal Part in the Administration of the public Affairs thereof, should give such Assurance

of the Agreeableness of their Apprehensions, as well as of their Fidelity in Discharge of such public Offices as they shall be admitted to. And if any thing in the Assurance required be complained of as disagreeable to the Apprehensions of the Person desiring to be so admitted, *he hath any easy Remedy at Hand*; and there is no Need the Society should recede from her established Rules, in Complaisance to such Complaints, while there is *no Want of Persons sufficiently Qualified* to fill and discharge such Offices, without any troublesome Remonstrances about the Terms of Admittance.

BUT, as we have before observed, that all human Institutions are liable to Incorrectness, and may require Alteration and Improvement; if it shall at any Time be publicly made appear, that there is any Thing required in such Admissions which is inconsistent with the LAWS OF TRUTH AND RIGHTEOUSNESS, *as the Dissenters complain*, I hope such Regulation will be made as may convince the WORLD that those who are intrusted with the Administration of ecclesiastical Affairs, are under the *strongest Influences of Truth* and the general Rights of Mankind, and will use their honest Endeavour that every Thing, in the *Collation of both Offices and Rewards*, shall be administered so as to promote, as much as possible, the Interests of true Religion, Piety and Learning; that is, so as the most effectually to cultivate and establish THE RIGHTS AND PRIVILEGES OF A FREE PEOPLE, and particularly the flourishing Estate of true Christianity, in this Nation: *As hardly any thing can be justly esteemed a greater Blemish to any public ecclesiastical Establishment, than to require any Thing as a Condition of Admittance, of Persons duly qualified, into sacred Offices, which is evidently inconsistent with those original and fundamental Principles.*

THUS I have written a brief Apology to the Dissenters for my leaving their Communion; whereof I gave my Father an Abstract, at his Command, at the Time
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of my Conformity, and would then have made the same public, had it been required. But as that was not then done, I thought fit to embrace this Opportunity so fairly offered me of publishing this short (but I hope clear) Explication of the Reasons which influenced my Conduct.

I HAVE shewn that every Member of a public, sovereign Society is obliged to conform to the authoritative Institutions of that Society, and that nothing can excuse that Conformity but a real or apprehended *Inconsistency of those Institutions with the Laws of God*. And I hope it will appear that the ecclesiastical Constitutions of this Realm enjoin nothing to me, a Lay communicant, which can be charged as being inconsistent with any Law of GOD, natural or revealed.

BUT I remember to have had very often inculcated upon me, during my younger Years, this Proposition, as of undeniable Truth, and of very great Importance: *That nothing ought to be admitted into the Worship of GOD, but what hath the Sanction of a positive divine Institution*. And I was often put in Mind of the dreadful Declaration of the Almighty's Displeasure against *Nadab and Abihu* for offering *strange Fire before the Lord* (not which he had forbidden, but) *which he had not commanded*. And was made hence to apprehend, that as the Ceremonies of our public Worship have no Pre-*tence to divine Institution*, they ought to be considered as Depravations, and even Profanations of that pure, spiritual Worship, which we, as Christians, are to pay to the most High. And that consequently it was an indispensable Duty *rather to suffer Persecution for Non-conformity* (as many had then lately done, and in particular my *very faithful and pious Minors*) than conform to those Injunctions; especially as it was then, as now, almost universally believed amongst the Dissenters, that the civil Power hath no *Right to inter-meddle* with affairs of Religion. This is placing the Grounds of Non-Conformity in the strongest Light;
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and I doubt not this Consideration hath had a great Influence upon many others, as it had upon me for many Years. But I apprehend every dispassionate and considerate Reader will find all this awful Representation, with Respect to the Ceremonies and Government of the Church of *England*, quite set aside by the preceding Reasoning.

I BEFORE observed, that the Religion of *Moses* was to be the peculiar Religion of the *Israelitish* Nation, and for that Reason every individual Ceremony was peculiarly enjoined suitably to the Circumstances of a peculiar People: And as there was not a wide Difference betwixt the Externals of this Scheme, and those of a great many of the Pagan Rites; had the People of *Israel* been allowed to make the least Alterations, at their Pleasure, in these Institutions, they might by Degrees have easily slid into a Conformity with the Religions of the Nations round about them; to which they had a surprising Proneness; and from which it was the declared Intention of the Almighty, for wise Ends of his Council and Providence to restrain them.

BUT this Reason is quite of no Importance in the Christian Religion, which was from the Beginning designed to be the Religion of all Mankind, and therefore not limited to any one set of Mode or external Administration, which might have been unsuitable to some Circumstances, the Church, in various Ages and different Nations might very probably be under: But merely the essentials of the Religion were laid down, as the general unalterable Basis for every necessary ecclesiastical Regulation to be built upon, suitably to the different eventual Circumstances of different Ages and Nations. And consequently the Terror of the Almighty's Judgment upon *Nadab* and *Abihu* for offering strange Fire before the Lord, hath nothing to do with the Christian Scheme, except with Respect to those who go about to make Alterations in the Essentials of Christian Doctrine, instituted by *CHRIST* and his Apostles; and with

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Regard to such I think that Passage of sacred History ought to be considered as of very great Moment and Importance.

THERE were in the early and in the latter Ages of Christianity sundry Observations, suitable to the different Circumstances of the Church, universally practised, without the least Scruple, for which none could pretend the Authority of a divine Institution.

THE Christian Sabbath is such a one, which hath in all Ages of Christianity been observed as sacred to the public Worship of God; yet is no where appointed in the New Testament, *nor is established upon any Authority*, but primitive Practice, which we have shewn not to have the Force of a Law.

EVEN the building of Churches for the use of religious Assemblies had no divine Authority under the Gospel, the Disciples being wont in the most primitive Times to assemble in private Houses; nor are there many Instances recorded of building Churches, before the Days of *Constantine* the Great. Yet we find that religious Emperor made no Scruple of erecting pompous Edifices, nor the Christians of using them for that Purpose.

THE Baptism of Infants, though no where appointed in the New Testament, yet has been generally practised, from the early Ages, without Scruple, *as being agreeable to the Reason of the Institution of that Rite*; and those few who in latter Times have made a **Scruple and Schism** on that Account, allege principally in their Vindication the Want of such Institution, and yet, in other Particulars make shift without it; and they cannot deny but that Christian Infants are as *capable of becoming Parties in the Christian Covenant*, and receiving the Benefits thereof, as those of *Israel* were, with respect to their religious National Covenant, into which they were expressly admitted. See *Deut.* xxix. 11, 12.

It only remains that I add in this Place a few Words,

Words, in respect to the Book herewith published, and that principally in excuse of such Blemishes and Imperfections as may appear in the Performance.

I HAVE, in this Preface shewn the Occasion of the Work, which I hope will appear, to all candid and disinterested Readers, *to have been just*, and that the Book is honestly design'd as a Vindication of the fundamental Doctrines of the Gospel of *CHRIST*, from the perverse Interpretations of such as choose to confine their BELIEF to such Things only, in Religion as easily come, or can be clearly brought quite within the Comprehension of HUMAN REASON. I thought the Idea which hath in all Ages of Christianity generally obtained, concerning the Doctrines of *Redemption, Atonement, &c.* by the Death of *CHRIST*, though not quite obvious to human Reason, might be fairly asserted and vindicated from *the original and natural Meaning* of those Terms in the *Hebrew* of the Old Testament (wherewith I had endeavoured to obtain as extensive an Acquaintance as I could) *compared with their Translation in the Greek* (called) the Version of the Septuagint, and applied to the Doctrine of Christianity in the New Testament.

* I HOPE the Work will appear, in the Main, pretty well executed, to answer the Design it was honestly intended for; but I am aware, upon Revisal, that there are some Imperfections, Improperities of Expression, Repetitions, &c. which the Attentive will easily discover, and for which I think it my Duty to make as good an Apology as the Case will truly bear. I beg leave therefore to inform the Reader, that not having the Opportunity of a Printing-Office furnished with

* I should, in this Edition, have changed or thrown out this Paragraph, having now an Opportunity to avoid the Deficiencies complain'd of: But, as the Preface hath been made an Occasion of Controversy, I am advised to alter nothing at all, to avoid giving my Opponents an Opportunity of alleging such Alteration to the Disadvantage of my Argument, have therefore here added this Note in the Margin.

Hebrew and *Greek* Types, and Workmen scient of their Management, so that I might have it printed under my own Correction; and not choosin^g to have it done at a Distance, for fear of a Want of proper Care in the Printing and Correction of the many *Hebrew* and *Greek* Quotations it contains, I was forced, as well as I could, to print it at my own Press, and compose it with my own Hand; not being able in this Place to get a Journeyman capable of doing it. And having writ the Copy only in Short-hand, in the Composition for the Press many Things occurred, which appeared proper to be added, altered, enlarged, contracted or differently disposed or expressed. By which Means it will easily be conceived a good many Incorrectnesses and Improprieties, as before said, might proceed, and have proceeded; whereof I beg the Reader will allow as favourable a Censure as possible.

THE many Blemishes and Imperfections in the Printing must be imputed to the Necessity I was under of printing the first and second Sections with my own Hand (a Practice I was very much a Stranger to) and to my Want of a better Furniture of Types; for Elegance, Propriety and Ornament of the Work.

THESE Hints, I hope, will by the candid Reader be accepted, and for those of another Character, I must bear their Censure.

I WISH my Attempt at this Method of Vindication of the Christian Doctrine may incite some of greater Ability and Leisure, and whose Character in Life better comports with such Undertakings, than my Occupation and Engagem^{en}ts allow mine to do, to perform it in a better Manner.

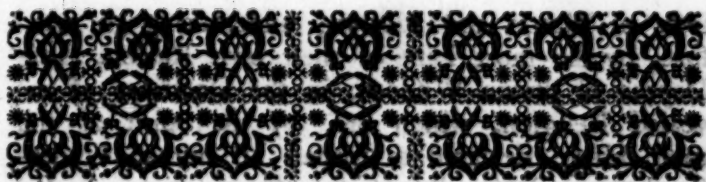
If this shall happily be the Case, I shall rejoice to see my own Attempt rendred useles^s by the superior Excellence of such other Performance; being only desirous that the Truth of God may prevail against the Ignorance, Perverseness, Pride and Obstinacy of Men.

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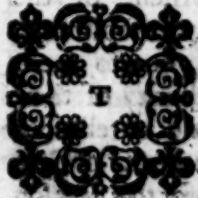
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THE
CHRISTIANITY
OF THE
New Testament, &c.

 HERE is hardly any Thing in the World so good and useful, but may be perverted to bad Purposes. This, I apprehend, hath been remarkably verified, in a very useful Branch of human Learning, I mean the Application of the Mathematics to philosophic Reasonings upon the Phenomena of Nature.

THE very great Improvements which have by this Means been made, in discovering the Connection of Causes and Effects, from Principles of certain Truths, and agreeable to known and unalterable Laws, with so much Clearness and Satisfaction, as the Ancients were, in a great Measure, Strangers to, hath, as I apprehend, led some of our Moderns to extend their Reasonings, upon Principles of intuitive Truth and Demonstration, beyond their natural Limits, and apply that to religious Speculations and the Mysteries of Divinity, which is by Nature limited to the Ef-

fects of Matter and Motion; undertaking to measure, by the short Line of their own Reason, those Depths of divine Wisdom, in the Doctrines of revealed Religion, which are, by the Spirit of the most High, declared to surpass all human Understanding. These illuminated Gentlemen are for transforming the Christian Religion, which for more than seventeen Hundred Years, hath been considered by its Professors, as an Object of Faith, to be assented to upon the Foot of its divine Authority, into a physical Science: And are for teaching their Disciples to reject out of the Christian, and even out of the *Jewish* Creed, all those Articles, which they cannot as clearly refer to Principles of demonstrative Certainty, as they may the Flux and Reflux of the Sea, to the Attraction, and different Situation of the Sun and Moon, upon the *Newtonian* Scheme. Not considering that Faith is the Assent of the Mind, not to Propositions physically demonstrable, and which are the Objects of Science, but to such, whose Truth depends only upon the Authority of their Relator, or other probable Evidence; and in religious Propositions, as Articles of Faith, the Authority of God alone is the Ground of our Assent. And for this Reason the Christian Religion is so often, in Scripture called Faith; as *Act.* vi. 7. & xiii. 8. & xvi. 5. & xxiv. 24. *Rom.* i. 5. & iii. 27. &c. &c. and in many Places besides, the Word Faith is manifestly put for the whole Christian Religion. Yet these new Editors of Christianity are for rejecting, as impertinent, a great many particular Objects of Faith out of the whole System of revealed Religion.

To this new Sect of Philosophers the History of *Adam's* Creation and *paradisaical* State; the Tree of Life, and the forbidden Fruit; the Dialogue between the Serpent and *Eve*; the Fall and Expulsion of our first Patents, with other Particulars relating to the first Scence of the World, are treated as Fiction and Romance, and turned to Drollery and Ridicule: As
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are also the Length of the Lives of the antediluvian Fathers; the universal Deluge; the Burning of *Sodom* and *Gomorrab*, &c. To the same Account they place the Miracles wrought by *Moses*, in *Egypt*; his bringing out the *Israelites* from their long Bondage there; and their Passing the red Sea miraculously divided. These are treated as Fables only fit for the Amusement of the weak and credulous; especially the last mentioned; which these Gentlemen make merry with. What occasion, say they, to divide the Red-sea? might they not have passed round the Head of the Sea, over the Isthmus of *Suez*, or could they not have passed over the Beach, at the Recess of the Tide which it seems might have been done not very far from the Place, where it is supposed they did pass? Some great Men have, I know, appeared in favour of this last Scheme, not having, as I apprehend, enough considered, that besides other Reasons, we shall see by and by, this Proceeding would have been quite inconsistent with the Almighty's Purpose of bringing that most memorable Destruction upon the *Egyptians* in the red Sea. The famous *Le-Clerc* hath written a very learned Dissertation upon this Subject to prove that the *Israelites* marched over the Beach, during the Ebb-tide, without taking the least Notice of the Objection just mentioned, or any of those, which follow, whereby I shall endeavour, by way of Digression, to vindicate the miraculous Interposition of the most High, in this most astonishing Event, against the Endeavours of this great Man to represent it as having been transacted almost wholly within the Compass of natural Causes.

I. At the Time when it was exhibited, it was declared to be the singular and magnificent Work of the Almighty. *Exod. xiv. 13. Stand still, and see the Salvation of GOD. And v. 16. GOD saith unto Moses: Lift thou up thy Rod, and stretch out thine Hand over the Sea, and divide it.* With the same sovereign
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Authority wherewith he had control'd the Powers of Nature in all the Wonders he had wrought in *Ægypt* before their Eyes, And in v. 21. *Moses* stretched out his Hand over the Sea, and the Lord caused the Sea to go back (*וַיִּשְׁבֹּט*) by a strong East Wind, all that Night. It doth not appear how the East-wind contributed to divide the Waters. *Le Clerc*, to favour his Scheme, hath changed the East-wind, into the North, to drive out the Tide the quicker, that the People might have the more Time for their March; but the Text gives not the least Ground for that Change; it is plain they passed before the Morning; when the Lord ordered *Moses* to stretch his Hand over the Sea, that the Waters might return to cover the *Ægyptians*; when it is said, in v. 31. And *Israel* saw that great Work, which the Lord did: And in ch. 15. the same is represented, in the Song, which *Moses* composed on this Occasion as a great and very wonderful Work. But had it been no more than the recess of the Tide, though something extraordinary as *Le-Clerc* would have it; it could not, with any Propriety, have been so represented.

2. THE literal Sense of the Text is very clear for the real Division of the Waters into two Parts. *Exod. xiv. 21. And he made the Sea dry Land, and the Waters were divided.* *וַיַּבְּשֶׁתֵּן הַיָּם וַיַּדְּבֶקֶת הַיָּם* the Word *וַיַּדְּבֶקֶת* where-ever used, denoteth the dividing, or separating of a Thing into two Parts: But the Ebbing of the Tide, every one knows, maketh no such Division. In the next Verse it is said: *The Children of Israel went into the midst of the Sea, upon the dry Ground; and the Waters were a WALL unto them, on their right Hand and on their Left.* This puts it out of Question, that the Waters were really divided, contrary to what *Le-Clerc* is willing to allow. The same is repeated in v. 29. *But the Children of Israel walked upon dry Land, in the midst of the Sea, and the Waters were a WALL unto them, on the right Hand and on the left.*

ONE would think, here were not the least room left for Cavil, especially as the learned Writer is so plainly gravelled in this Place; having no Way to disengage himself, from this Difficulty but by alleging: That there might be some Lakes of Water in small Hollows in the Beach, on the left Hand, while they marched forward with the Ebb-tide on their right. This must appear to all a miserable Shift, having nothing suitable to the grand Idea, the sacred Text gives of this most magnificent Transaction. How doth this comport with the Waters being a Wall, on the right Hand and on the left? The Works of the Almighty are not wont to fall so much below the grand Description. How does this agree with the *Waters rising on an Heap*, as represented ch. xv. 8. נָעֲרַמוּ מַיִם וַיָּבֹאוּ קְבוּרָה: *the Waters were heaped up*, (not gathered together, as we have it) *the Floods stood upright as an Heap*. Two Words of the same Importance, for the greater Emphasis. The Verb is not elsewhere used; but the Noun עֲרִמָה whence the Verb is formed, occurs, in this Sense, pretty often; particularly Jer. 1. 26. And four Times, very near together, in 2 Chron. xxxi. 6, 7, 8, 9. The same Thing is recited, Ps. lxxviii. 13. *He divided the Sea, and caused them to pass through, and caused the Waters to stand on an Heap*. This Passage is expressed, by the Chaldee Paraphrast more particularly, and more agreeably to the preceeding Passage and to that which follows: בָּעֵינָם בְּרוּאָרָא דְּמִשְׁחָה רַבְּהוּ וַאֲעֲבְרִינוּ וַאֲחִיקִים: מִיָּא עֲרִירִין הִיד וַיָּקֵא *He divided the Waters by the Rod of Moses their Ruler, and caused them to pass over, making the Waters to rise being bound together, as in a Vessel*. There is in this Paraphrase no Hint of an Ebb-tide, but quite the contrary. In an Ebb-tide we know the Waters sink; here they are affirmed to rise and stand on an Heap. And what further confirms the Thing, is that after the *Israelites* were passed over, and *Moses*, at the Almighty's Command,

turned

turned and stretched out his Hand over the Sea, that it might *return to its Strength*; the Waters immediately sunk down to their natural level; and overwhelmed *Pharaoh* and his Host in the depth of the Sea. This surprising Idea is absolutely inconsistent with *Le-Clerc's* Scheme. *Pharaoh's* Chariots and his Horses might certainly, in the Way of Nature, have escaped from the gradual Access of the flowing Tide. These Considerations all concur to establish the Truth of this mighty Work of dividing the red Sea, for the Salvation of the *Ransomed of the Lord*, and the tremendous Destruction of his obstinate Enemies. The same Thing is further confirmed,

3. FROM the following Recitals of this most wonderful Event made by the Inspired Writers and others. *Deut. xi. 3, 4.* *Moses* in recounting, a little before his Death, the wonderful Appearances of the Almighty, in Favour of his People *Israel*, makes particular mention of the Wonders he had wrought for them, in *Ægypt*, and at the Red-sea, the Fame of which had filled all Lands. *Josh. ii. 10.* *Rahab* mentions this, as what had struck the Terror of the *Israelites* upon all the Inhabitants of the Countrey. *We have heard,* says she, *how the Lord dried up the Waters of the Red-sea, for you, when you came out of Ægypt.* This Apprehension could not have arisen from their taking the Advantage of an Ebb-tide, to pass over the Sands; which, by the Way, *Josephus* represents to have been as impossible, as it would have been for them to have flown through the Air.—The same Thing is mentioned again in *Josh. iv. 23.* *The Lord your God dried up the Waters of Jordan from before you, until ye were passed over; as the Lord your God did to the Red-sea, which he dried up from before us, until we were gone over.* These two wonderful Events are represented as being alike; but it is plain from *Josh. iii. 16.* that in dividing the Waters of *Jordan*, those which came down from above, stood, and rose up on an Heap, &c. while those, which

which came down toward the Sea of the plain failed and were cut off, leaving the Channel dry, till the Camp of Israel was passed over: so at the Red-sea the Almighty caused the Waters to divide, leaving a way for the people to pass over in the Midst of the Sea; to which their passage of Jordan is compared.

THE same Thing is frequently, in other Parts of Scripture mentioned as a mighty Work of GOD, *Psal. lxxviii. 13. Thou didst divide the Sea, by thy Strength,* and *Psal. cvi. 9. and in Psal. cxiv. 3, 5.* this most memorable Event is recorded as the effect of the immediate Power of GOD; but no where more plainly than in *Psal. cxxxvi. 13, 14. To him that divided the Red-sea into Parts,* לְנוֹרָא יָם סוּף לְקוֹרִים and made Israel to pass through the Midst of it. The Word נֹר here used signifies to cut off, or divide in two; where-ever it occurs in the Hebrew Scriptures, except *Job xxii. 28.* where it signifies to determine or decree; in which Sense it is used by the Chaldaic and Rabbinical Writers; this is the Word used, *1 Ki. iii. 25.* when the King order'd them to divide the living Child in two. נֹר אֶת-הַיֶּלֶד הַיְּחִיד *Le Clerc* is puzzled with the Text last before mentioned, but he makes some Shift to get over it, by those Lakes, he was so happy to discover; for thus he writes: *aqua quæ in meridiem defluxit avulsa est ab ea, quæ in septentrionalibus lacunis mansit, quæ aqua lacunarum dici potest נֹר i. e. the Water which ran away to the South was parted from that which remained in the Lakes to the North, which Water of the Lakes may be called נֹר* a Part cut off. But, with all due Regard for so great a Man; I cannot think these, in so grand a Description, can, with any Propriety, be accounted for a Part of the Sea. Supposing this were all, where would be the Miracle so much celebrated? These Lakes would be there at every Ebb-tide; *Psal. lxxviii. 13.* The inspired Writer having mentioned the Wonders of Ægypt, in general, which he particularizes afterwards, at *Ver. 43. &c.* He here mentions this as the first, and

most remarkable of the Wonders, which the Almighty wrought for them after their leaving *Ægypt*: *He divided the Sea and caused them to pass through, and he made the Waters to stand as an Heap.* This Place was not to be got over; the Lakes of Water would be of no Service here: This Passage is therefore, *prudently enough* passed without Notice by the learned Author, though He endeavours to set aside the plain Sense of another Place of like Importance. *Exod. xv. 8.* where the same Thing is described in a more figurative Manner; that *the Waters were congealed in the Heart of the Sea.* *Philo Judæus* wrote upon this Place, with some small Addition to the Idea, Thus: *There happened, on that Occasion, very strange and incredible Things: πῆξις θαλάσσης ἀναχώρησις ἐκαστέρου τμήματος, πῆξις κατὰ τὸ ραγὲν μέρος——ἵνα ἀντὶ τευχῶν ἢ κραταιοτάτων.* *A Division of the Sea; a recess of both Parts; a congealing of the Waters at both the Parts of the Division, that they became as the strongest Walls.* This *Le Clerc* is much displeased with: Such Additions, he says, turn the truest History into Fable; indeed, he says, *Moses* in his Song, *Exod. xv.* hath given a very poetical Description of this Matter; but it is the Part of an Historian to distinguish between the Literal, and the Figurative Parts of a Description, &c. which is certainly very just. The congealing mention'd, in *Moses's* Song is not to be understood literally, any more than this of *Philo*, as if the Waters had been really frozen; but it is certainly designed to represent the **miraculous cohesion or consistence of the Waters**, in their accumulated State, during the Passage, which nothing else, in the Way of Nature, could have effected; but this not only hath no resemblance of; but is quite contrary to the Appearance of the Ebb-tide, in which instead of an Elevation, there is a continual **depression** of the Waters.—In *Is. li. 10.* The Prophet mentions this, as a most remarkable Instance of the **Almighty Power of God.** *Art not thou it, (speaking of the Arm of the Almighty) which hast dried the Sea, even the Waters of the* great

great Deep; that hast made the Depths of the Sea a Way, for the Ransomed to pass over, and Ch. lxi. 12. dividing the Waters before them, to make himself an everlasting Name. These and such like Declarations, from inspired Pen, are not at all suitable to a Transaction, so much within the ordinary Course of Nature, as *Monf. Le Clerc* hath endeavoured to represent this to be. *Eusebius*, in his *Præp. Evang.* gives Quotations from many ancient Writers, which confirm the miraculous Division; but as the learned Writer, whom I am considering, hath not taken any Notice of them, I shall also pass them over. But I shall a little consider what *Josephus* saith upon this Subject, in his History, as *Le Clerc*, I think, does not represent his Meaning quite right. — It is certain the Passage of *Alexander* through the Sea of *Pamphylia*, and that of *Scipio Africanus*, for the taking of *Cartbage* though something extraordinary, may be truly affirmed to have nothing Miraculous in them: And that although *Josephus* remark something of likeness between them and the Passage of the Red-sea, yet he mentions the latter with such Circumstances as show he believed the Division of the Waters before the *Israelites* to have been such as we have seen the sacred Text represents it.

HE introduces *Moses* as praying earnestly at the Seashore, representing their Case as most forlorn; that there was no possibility of escaping for them, but from the powerful Arm of the most High; supplicating for his speedy and effectual interposition, &c.

HAVING ended his Prayer, he struck the Sea with his Rod, which was immediately divided: τύπτει τῇ βακτηρίᾳ τὴν θάλασσαν ἢ ὑπὸ τῆς πληγῆς ἀνεκόπη, and though what he next adds; καὶ εἰς ἑαυτὴν ὑποχωρήσα: receding into itself: be not clearly intelligible, what follows is sufficiently plain: γυμνῇ ἀφίξει τὴν γῆν ὁδὸν ἰσραὴλ εἶναι καὶ φυγὴν: Leaving the Ground bare to be a Way of escape for the Hebrews. This is not a Description of the Ebb-tide, any more than what follows:

μωϋσῆς δ' ὄρῶν τὴν ἐπιφάνειαν τῷ Θεῷ : *when Moses saw the Appearance of GOD, &c.* This could not, in those Circumstances, have been said of any ordinary Event; it is agreeable to what *Moses* is before represented as saying in his Prayer : *That there was no Possibility of their escaping, in the Way of Nature.*—Afterwards He commands the People to follow him into the Depth, whence the Waters had receded.—When the *Egyptians* saw the People go forward, into the Sea, the Historian saith, they thought them mad; till seeing them far advanced, *without any Misfortune*, μηδὲν αὐτοῖς ἐμπόδιον μετὰ δυσχερὲς ἀπαντήσαν· they follow after with a deal of Resolution, not fearing to pass the same Way. But when their whole Army was got into the Channel ἐπὶ χεῖται πάλιν ἡ θάλασσα καὶ περιπαταλαμβάνει ῥοῶδης ὑπὸ πνευμάτων κατιῶσα τὰς Αἰγυπτίους : *The Sea is pour'd down upon them, and the Floods descending, by the Force of the Winds, on every Side of the Egyptians, overwhelmed them.* The Terms here used plainly denote, that the Waters were heaped up higher than their Heads, on both Sides : Had it been the flowing Tide which drowned the *Egyptians*, he would not have said κατιῶσα, *descending*; but ἀνίστα, *rising up*; but the whole Description is quite disagreeable to every *Phænomenon* of the Tide.

I HAVE dwelt the longer upon this Article of Cavil, as it hath been defended by so great a Man, (and by others from him, who think it an Honour to dissent from common Opinions,) though against the clearest Evidence of Divine Authority, in Confirmation of the truth of our Translation. But the Sceptics are not willing to allow the Almighty, so far to interest himself in the Deliverance of his People; tho' one declared end of this miraculous Event was to confirm their Faith and Trust, in his Almighty Power in future Cases of distress; for which it would have been of little Effect, had the whole Affair, or its greatest Part, been, as *Le-Clerc* insists, within the Power of Natural Causes,

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THE Pillar of Cloud and of Fire, by which the *Israelites* were conducted in the Wilderness, I have heard accounted for, by some of these Gentlemen, of Wit and Penetration, thus: "Some of the people, say " they, in confederacy with *Moses*, went some small " Distance before the Camp, and burned Straw or " other combustible Matter, which in the day time " would emit Smoke rising up as a pillar of Cloud, " and in the Night the Flames would appear," which they are willing to substitute for the miraculous Pillar of celestial Fire. With so poor a trick they think, two Millions of people might have been imposed on, for forty Years together. But it would be an Affront to Reason, to give a serious Answer to such impious Absurdity.

I HAVE not, that I remember, met with any Attempt to assign a natural Cause, for the raining down of Manna, forty Years together, for the Support of that vast Congregation, till they came to the Borders of *Canaan*, and eat of the Fruit of that Land, and then wholly ceasing; Nor how it came to pass, that the daily Supply was intermitted every seventh Day, and that Defect made up by a double Portion on the sixth Day; nor yet how the Portion reserved to the seventh Day continued sound, which on any other Day would have corrupted; in these and many other Instances our Sceptics cannot deny the miraculous Appearances of the Hand of the Almighty, but by denying the whole Account, and rejecting the Authority of the Records of these Things.

AND considering how convenient and even necessary the same Thing appears to be, to our new Modellers of Christianity; one cannot much wonder at the Easiness, some of the Gentlemen of that Way have, of late, shewn as to the **Authority of the holy Scriptures**; they certainly cannot be of much Importance for the Establishment of their Opinion. For which Reason, as they don't yet seem to think it convenient

venient to declare openly against the Authority of Scripture, they endeavour to fix such strain'd and figurative Interpretations to many Terms which have, in the Christianity of the New Testament, been, for more than seventeen Hundred Years, used in a Sense quite analogous to that in which I shall shew they were used in the Old Testament, whence they were taken, as are inconsistent with their plain Meaning and Intension.

THESE Gentlemen are pleased to think, the Doctrine of the Expiation of Sin, and the Redemption of Mankind, by the Sacrifice of the Death of Christ, as the great Propitiation; that of Justification by Faith and the Reconciliation of Man to God, in the Merit of that Propitiation. These, I say, and perhaps some other Particulars plainly taught in the New Testament, they think ought to be rejected out of the Scheme of Christianity, as quite inconsistent with those Ideas of Propriety and Expediency, which they think naturally arise from the Consideration of God and Man.

How, say they, can the Son of God, with any Propriety be said to redeem sinful Men out of the Hands of the Justice of God the Father, with whom he is One in Essence? and how can Satisfaction, in Propriety, be made, by the Death of one Person, for the Transgression of another, and especially as the Person making Satisfaction, and the Person to whom Satisfaction is supposed to be made, are both One in the Eternal Unity of the divine Nature? or how can Satisfaction be made to God at all? Nor is it conceivable how the Obedience and Righteousness of one can, by Imputation, or any how, avail to make another Person righteous, who is of himself unrighteous.

It must be acknowledged, that there is some Difficulty in our Conception of these Things, arising principally from the Imperfection of our Idea concerning the Difference of the divine Persons in the Trinity.

Trinity, and consequently of their relative Actions, consistently with their necessary eternal Unity, in the Godhead.

BECAUSE these Doctrines are thus beyond the Reach of our Faculties fully to comprehend, they have, in all Ages of the Christian Church been treated as *Articles of Faith*, to be assented to, upon the Foot of divine Authority, not as Propositions to be examined by, and adjusted to the Standard of human Reason.

IN order therefore to vindicate our Assent to these Articles, I shall, (taking for granted the divine Authority of Scripture,) (1.) Lay down some Truths, preparatory to the Evangelical Dispensation. (2.) Shew the Propriety of the Terms, which are taken from the *Mosaic*, into the Christian Establishment, from their known Signification in the Old Testament.

(3.) Explain the Necessity of Holiness, to complete the Scheme.



S E C T. I.

Containing Propositions of Truth, preparatory to the Evangelical Scheme.

PROPOSITION I.

WE plainly see that Mankind in general have an universal Propensity to Vice; that is, to act contrary to the Rules of eternal Reason and Goodness; or, in other Words, to act inconsistently with the eternal and unalterable Fitnesses of Things, by indulging the Solicitations of their inferior Passions and Appetites, contrary to the Conviction of their Reason

Reason and Understanding. But we cannot conceive, that the Almighty Creator, a Being infinitely wise and powerful, pure and holy, should originally form a Species of Creatures with Dispositions perfectly opposite to his own necessary and eternal Purity and Rectitude, and disposed to act contrary to his Pleasure and Approbation. *The Righteous Lord loveth Righteousness. Ps. xi. 7. I am the Lord which do loving kindness and Judgement and Righteousness in the Earth; for in these Things I delight; saith the LORD. Jer. ix. 24. Hence it is visible, that Mankind are fallen from the original State, in which they were created; and I think the Asserters of the Sufficiency of Reason to direct universally, as to Faith and Practice cannot deny this. The Scripture declares this original Defection very expressly, Psal. li. 5. I was shapen in Iniquity, and in Sin did my Mother conceive me.—If we say that we have no Sin, we deceive ourselves, and the Truth is not in us, 1 John i. 8. There is no Man that sinneth not, 1 Kings viii. 46. There is not a just Man upon Earth that doeth good, and sinneth not, Eccl. vii. 28. And Prov. xx. 9. Who can say, I have made my Heart clean, I am pure from my Sin. Job xv. 14. What is Man, that he should be clean, and he which is born of a Woman, that he should be righteous? Rom. iii. 9. Both Jews and Gentiles—are all under Sin, &c. &c. This is too evident in Fact to need Demonstration, and too plainly asserted in Scripture to be disputed.*

PROP. 2. As GOD was pleased to make Mankind intelligent moral Agents, it seems essentially necessary, he should make them with Freedom of Will, and Minds naturally changeable, and not of a necessary fixed indefectible Purity: For in that Case their Obedience would have been the involuntary Result of natural Necessity, and so void of all moral Excellence, and incapable of Reward; as are the natural Actions of the brutal and vegetable World, however physically

rally good. If Man was to be the Subject of moral Government, he must have Faculties sufficient to enable him to render perfect Obedience to the Laws, he was made under, but such as might also be liable to contrary Impressions, that so his Obedience might be the deliberate Result of his own Choice, and if he chose he might transgress.

AND as *Adam* and *Eve* were the only two of the human Race, they could not be under any Temptation to such Sins, as arise from Society, as Ambition, Pride, Avarice, Envy, Fraud, Cruelty, and the like: Therefore, to try their Regard to their Maker's Authority, and prove their Obedience, it seems necessary, the Almighty should institute some positive Law, by the Observance whereof, their Regard for his sovereign Will might be evidenced, and their Obedience exemplified. This he did in the Instance of the forbidden Fruit. The Observance of which Command we cannot apprehend could be attended with any very great Difficulty; since a small Restraint upon the Desire of gratifying a vain and dangerous Curiosity might have preserved their Innocence, and their Interest in the divine Favour; and this they had the greater Reason to attend to, as they found themselves in Circumstances completely happy, the Continuance whereof was to be the Reward of their Perseverance in Duty and Obedience; and as they had had the Threatning of *Death*, a terrible unknown Evil, to deter them from Disobedience.

PROP. 3. As Man voluntarily transgressed this only Restraint, his sovereign Creator laid him under, God might justly have immediately executed upon him the Threatning annexed, as a Sanction of the Law, (for it cannot consist with the Perfections of the Deity to threaten what it would be unjust to execute upon Disobedience.) Therefore, He might have put an immediate End to the Being of the human Pair, or whatever else was included in the Threat-

ning: מות תמות *dying thou shalt die*, or, *thou shalt surely die*; that is, the Almighty might justly have inflicted upon them any Evil not exceeding the Threatning.

As there is a necessary and eternal Difference between moral Good and Evil, Virtue and Vice, Obedience and Disobedience; and as absolute Obedience to every, even positive, Law of the Almighty is immediately a natural Duty of those, to whom the Law is given, it is inconsistent with Rectoral Justice to treat the obedient and disobedient alike; to put no Difference between him who, resisting all Temptations, perseveres in his Duty, and him who, slighting the Authority of the Sovereign Law-giver, and disregarding the Sanction of the Laws, voluntarily transgresses; exposing himself to the Displeasure of his Sovereign, and to the Punishment threatned for Disobedience. *That be far from thee, — that the Righteous should be as the Wicked, shall not the Judge of all the Earth do right?* saith the Patriarch, Gen. xviii. 25. Agreeable to which is what *Plutarch* saith, in his Book, *De exilio*, as cited by *Grotius*. τῷ Θεῷ ἔπιταί δικη τῶν ἀπολιπομένων τῷ θεῷ νόμος τιμωρός. *The Punishment of Transgressors of the Law of God is necessarily consequent, upon the Being of a God.* And that of *Plato*: ἐκείνο ἄδεις ἔτι Θεῶν ἔτ' ἀνθρώπων τολμᾶ λέγειν, ὡς εἰ τῷγε ἀδικᾷντι δοτίον δίκην: i. e. *Neither God nor Man will presume to say, that Punishment is not due for Transgression.*

THE natural End of Laws is the Restraint and Regulation of the Actions of those, to whom they are given; But without the proper Sanctions of Rewards and Punishments, Laws have no Force, and the End of the Almighty, in making Laws, would in that Case be defeated, and his Government chargeable with Weakness and Imperfection, which is impossible. So that Reason cannot deny but that Man by Transgression became liable to the Punishment threatned.

PROP. 4.

PROP. 4. Yet a perfect Governor may, consistently with rectoral Justice, out of sovereign Grace, remit of the Strictness of the Penalty enacted upon Transgression. But it can no Way be proved He is under any Obligation from eternal Reason to do so. But the Almighty was graciously pleased so to deal with offending Man; not immediately executing upon him all the Sentence denounced upon his ORIGINAL SIN; but Part only, in some Evils, which, either in natural or judicial Consequence of his Offence, he suffered or caused to fall upon him. And as it plainly appears, by universal Experience, that there is not, in Mankind, that regular Subordination of the Affections and Passions to the superior Faculties, which, we have the greatest Reason to believe, our first Parents were possessed of in their primitive State, and wherein, very probably, their Perfection did, in a very great Measure consist, (*Prop. 1.*) May it not seem probable, that the Over-balance of the Influence of the bodily Affections and Passions above that of Reason and Virtue, since the Fall, whereby we are so much enslav'd to Sin, and made incapable of performing an entire Obedience to the Law, Man was formed under, is one Part of that Death, which was the original Doom of Transgression? And as this was consequent upon the Fall, whether by natural Causality, from some malignant Influence, the forbidden Fruit had upon the natural Powers of our first Parents, as we find some Instances of the Creation are still endued with such noxious Qualities, as are capable of having a *pernicious Influence* upon our intellectual Powers, to teach us *Prudence and Temperance*; or whether by judicially withholding some divine Assistance granted them, while they retained their Integrity; whether, I say, by either, or both these, or perhaps some other Way, Mans intellectual and moral Powers were plainly depraved, and thus spiri-

tual Death brought upon the Soul : And so the ingenious Dr. *Byrem* hath described it.

*The Life that Adam was created in
Was lost the Day the Instant of his Sin.
Just as the Rebel Angels, when they fell,
Were dead to Heaven, altho' alive to Hell.
So Man, no longer breathing heav'nly Breath,
Fell to this Life, and died the Scripture-Death.*

It doth not appear, that in this Disposition, it could be inconsistent with the Almighty's Goodness, or with perfect Reason and moral Government, that He should leave Mankind in this ruin'd, helpless Condition, they had brought themselves into, by a *chosen deliberate Act*; Nor doth it appear necessary, from any of the divine Perfections, that he should restore those Powers Man had thus voluntarily lost; or reinstate him into that Felicity which he had, against the fairest Warning, wilfully rejected; and whereof He was now become naturally incapable; but might justly have suffered him to remain under the ruinous Consequences of his Deliberate Transgression, and that his natural Immortality should only serve as a Foundation for endless Misery, the natural Effect of his Depravity, as a Punishment; not to gratify any Disposition to Resentment in the Almighty; but to answer such Ends of his universal Government, as are to us unknown, and whereof the Punishment of the sinning Angels, is an Instance.

It hath, I know, been represented by many in our Days, and by some amongst the Antients, as not consistent with Reason and the infinite Goodness of God to make a Creature, he knew would be liable to fall into Sin and consequent Misery to himself and his Posterity; and not either provide against the Lapse or determine a Restoration.

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To which, waving for the present, the Consideration of the gracious purposes in Favour of fallen Man, it may readily be answered, as noted before; that it is a necessary Result of Reason and moral Government, that voluntary Disobedience be liable to Punishment, as it is that Obedience be rewarded. Agreeable to which is that of *Lactantius* as quoted by *Grotius*: *Non exiguo falluntur errore, qui Censuram, sive humanam, sive divinam acerbitalis & malitiæ nomine infamant; putantes nocentem dici oportere, qui nocentes afficit pœna.* i. e. They are very much mistaken, who reproachfully call the Punishment of Wickedness by the Name of Severity; and esteem him unjust, who punisheth Iniquity. This the incomparable Dr. Clark hath incontestably evinced in two Sermons from *Gal. v. 7.* Be not deceived GOD is not mocked: Whatsoever a Man soweth that shall he also reap. This is fully asserted by the Apostle to the *Romans. ch. ii. 1.* to the 12. And in *Rev. xix. 1. 2.* The triumphant Saints are represented as singing *Hallelujahs* to the Almighty, for the righteous Judgments, he had executed upon the Enemies of his Church.

MERCY and Compassion do indeed afford a most agreeable Prospect, when directed and moderated by Wisdom and Goodness; but Compassion exercised indiscriminately would defeat the Ends of rectoral Justice; and is therefore inconsistent with Government, and especially with the most Perfect; that of the most High.

THE eternal Unhappiness of fallen rebellious Man, in Consequence of a Principle of Immortality inherent in his Constitution, how severe soever it may appear, in a single and unconnected View, is, I apprehend, much more than ballanced, by the Consideration of that exceeding and eternal Weight of Glory, which was to have been, upon the Basis of the same natural Immortality, the everlasting Reward of his Perseverance in his original Innocence, which he might, with Pleasure

sure and without any Difficulty, have obtained; and which is infinitely superior to all possible Merit of his Obedience: So that it may be readily answered to all Complaints, on this Head; that Man, deliberately **thoſt his own Deſtruction.**

SUPPOSE now that the higheſt Angel in Heaven ſhould, upon whatſoever Temptation, wilfully tranſgreſs the Laws of his Sovereign; would it not be juſt in the Almighty, for the Honour of his Sovereignty, and rectoral Juſtice, to ſtrip the rebellious Seraph of his Angelick Glory, and ſink him, for Inſtance, but to the preſent State of humane Nature, only with the Addition of a conſcious Remembrance of his former Felicity; and ſentence him for ever to remain in that Eſtate. Would not this Proceeding be followed with the Applauſes of the whole intellectual World, as is deſcribed *Rev. xix. 2.* as cited above.

LET it then be conſidered whether even this Reduction would not be as great a Punishment to the ſinning Angel, as is that, to which Man was by Tranſgreſſion liable. But the Condition, to which the Angels, who before the Creation of this World, had by Tranſgreſſion loſt their firſt Eſtate, are doom'd, is in Scripture repreſented as vaſtly more unhappy, than the Reduction I have here ſuppoſed; yet no Imputation thence upon either the **Juſtice or the Goodneſs** of the moſt High.

If it ſhould be urged, that this is ſtill repreſenting the Almighty as delighting in the Unhappineſs of his Creatures, and ſo acting inconſiſtently with his own eſſential Goodneſs: The Answer is given to this, by God himſelf to the *Jews*, to obviate ſuch a Complaint; on Account of thoſe Judgments, he was then laying upon them, for their manifold Provocations. *Ezek. 33. 11.* *As I live, ſaith the LORD I have no Pleaſure in the Death of the Wicked; but that the Wicked turn from his Way and live. Turn ye, Turn ye from your evil Ways; for why will ye die, O Houſe of Iſrael.—The Deſtruction*

tion of the Wicked is here plainly described as the **unavoidable Consequence** of their obstinate Impenitence, and so perfectly consistent with the *highest Reason*.

BUT for ever to stop the Mouth of all Cavil, on this Head : Let it be considered, That this Reduction of the Condition of moral Agents, as a judicial Consequence of their Transgression, is no more inconsistent with the Divine Perfections, than it is not to have made all Creatures of an equal, and that the highest possible Degree of created Felicity.

MAN may as well allege, in Diminution of the Divine Goodness, that he is not made as happy as the highest Angel in Heaven, as that he is reduced from his primitive State of Felicity, as a just Punishment for his Disobedience. And the same may be said of the inferiour Degrees of Happiness of every lower Rank of Beings, or at least such as have any Apprehension of Pleasure and Pain, *viz.* that the Almighty did not act agreeably to infinite Goodness, in allowing them Capacities for so small Degrees of Felicity, so almost infinitely short of some Orders of created Beings ; since it had been equally easy to Omnipotence to make a Seraph or a Worm. But this Reasoning is manifestly inconsistent with the Fulness, the Order, Harmony and Wisdom of the Creation. But it is manifestly equally consistent with infinite Goodness, to reduce sinning Creatures to a Condition of less Happiness than would have been their Lot, upon Perseverance in Obedience ; as to make such a vast Disproportion of the original Capacities of Enjoyment, as are in the World.

HAVING thus endeavoured to clear the Divine Goodness from all reasonable Imputation, upon the Punishment of Disobedience it remains here to be considered ; that as the first Parents of the human Race
thus

thus lost the **original Perfection** of their natural Powers, before any Propagation of their Species ; All those who should eventually proceed from a Stock so corrupted, could not, in the Way of Nature, but **partake of the Depravity** ; and so the Leprosy would, *ex traduce*, naturally be derived to all Generations ; for *Who can bring a clean Thing out of an unclean ? Not One,* Job xiv. 4. And thus suppose Death not to be inflicted upon all Men, in Demerit of *Adam's ORIGINAL SIN*, yet it follows, as a natural Consequence of that Offence, and *passeth upon all Men, for that all have sinned Rom.* 5. 12. And hence it follows.

PROP. 5. That if (according to the human Way of speaking) The Almighty should in this Situation of Things be supposed to entertain Thoughts of *Peace and Good-will* to the apostate miserable Race of Mankind ; it would surely be their highest Duty and Interest, with the utmost Gratitude and Resignation to embrace whatever Method of Reconciliation He should think fit to propose, *not questioning the propriety of the Terms*, upon which so inestimable a Favour was to be obtained, as they were quite unable to do any Thing by Way of Atonement or otherwise to obtain it.

AND as under this Head it will fall in my Way to advocate for myself, with a considerable Part of Mankind, who have, for near six Thousand Years, given our Assent to many religious Truths, not because we could perfectly apprehend their Agreement with the Principles of human Reason ; but as they have come to us under the Authority of the Almighty, as their Author ; I desire the candid Reader to take a brief Survey with me of the Methods of the Almighty's Dealing with the Children of Men, from the Beginning of the World, in different Periods of Time, and under the different Discoveries, he was pleased to make of his Will ; and we shall find. He always made it the Duty of Mankind to resign

resign their Understandings and Wills to the Authority of his sovereign Declarations, for Faith and Practice.

IN the first Place : Immediately after his Creation of our first Parents and placing them in Paradise, the Creator gave them a positive Law, for the Exercise of their Faith and Obedience : viz. That they should religiously abstain from the Fruit of a certain Tree, in the Garden called : *The Tree of the Knowledge of Good and Evil* ; as noted before.

THIS Precept, I say, was for the *Exercise and Tryal of their Faith*, as well as of their Obedience, for as there was no visible Reason, why they should be denied the Use of that, more than of the other Trees of the Garden, of which they were allowed *freely to eat* ; their Obedience must be grounded *upon the Resignation of their Understandings to the Creator's Authority* and sovereign Will ; believing He had good Reason for laying them under that small Restraint, though they were not yet able to see it.

SUCH *implicit Resignation* to the sovereign Authority of divine Institutions, is not only an Act of Faith, but we shall see such Acts celebrated in Scripture, as the most *exalted Instances of this heavenly Virtue*, Implicite Faith is, then only, criminal, when it is exercised upon Objects not properly evidenced to be of Divine Authority. Let this but be clear, and *the more implicit the better*.

THIS Commandment proved the unhappy Occasion of the ORIGINAL SIN and consequent Misery of our first Parents and their Progeny. The Devil, the grand Enemy of God and Man taking Advantage of this Circumstance, tempted the Woman to slight the Authority of God, and to indulge her Desire to eat of the forbidden Fruit ; urging that there was no *VISIBLE REASON* for the Restraint. The Tree seemed to be good for Food, and it was of a most delightful Appearance *לְעֵינַיִם מְאֹד מְאֹד* *the Desire of*

the Eyes, (in the Abstract) and above all it was especially desirable for the increase of Wisdom and Understanding, the highest of human Improvements. Why should the Almighty lay this restraint upon you? why debar'd from this more than all the other Trees of the Garden, whereof, by a general indulgence, *ye may freely eat*? why hath the Tree a Place in *Paradise*, if the Sovereign of this whole World be obliged to abstain from its charming Fruit? Is he Jealous of your Improvement in Science, and envies you the Happiness, of that increase in Wisdom, which would be the happy Consequence of your eating of this most reviving Fruit? *For God doth know that in the Day ye eat thereof, ————— ye shall be as GODS knowing Good and Evil. Gen. iii. 5. ———* The Temptation succeeded; the Woman enter'd into the Devil's Philosophy; *She could see no Reason for the Prohibition*; She threw off the Influence of her Faith and Resignation to the divine Authority; *She took of the Fruit of the Tree and did eat, and gave also to her Husband with her and he did eat.* Thus by indulging herself, at the Devils Suggestion, to determine upon the divine Institution by the Rule of human Reason: She soon changed her Resignation and Obedience, for Infidelity and Rebellion, setting a mischievous Example, which, under the same Influences, hath been too well copied by Numbers of her unhappy Posterity; and thus She

*Brought Death into the World and all our Woe,
With Loss of Eden, till one greater Man
Restore us, and regain the blissful Seat.* MILTON.

AFTER the History of the Transgression of our first Parents, and their Expulsion out of Paradise, we have the Account of *Cain and Abel's* Sacrifice; from which Beginning the Rite of Sacrificing became universal amongst all Mankind, under various Modes and Ceremonies, in all Nations of the World. But this

this Practice could not possibly have so soon and so universally prevailed, had not the Almighty himself given the **original Institution**. How could it have entered into the Heart of Man to imagine that shedding the Blood of an innocent Sheep or Goat, in itself of small Value, and of no *possible Benefit* to the Almighty, as a Victim, could be any how prevalent to **expiate for Sin**, and restore the Offender to the Favour of God? But the early, universal and perpetual Use of Sacrifices for this Purpose, before our Saviour's Time, and since his Advent, in the Nations, where the Gospel hath not come, (as was the Case of the *Americans*, in particular, at the first Discovery of that Country;) this is, I say, a clear Evidence of the *divine Institution* of this Way of Intercourse between God and Man; and a second Instance of the Almighty's requiring human Homage to be paid him in Ways of his own sovereign Institution, and not to be accounted for upon *Principles of human Reason*. And that Faith whereby *Abel's* Offering is, in *Heb. xi.* said to have had the Preference of his Brothers, in the divine Acceptance, must probably have been referr'd to the divine Authority in the Institution, as well as have had some other differencing Superiority.

As the Use of Sacrifice could not have had its Institution from human Reason, the Advocates for the Sovereignty of Reason; to avoid the divine Authority of the Institution, choose to ascribe it to the interested Fraud of the Priests, who, they say, made a Benefit to themselves by this Delusion of the People. But I would ask these **Assertors of Reason**, by what Art or Trick of the Priests was it that the supernatural Fire, without the Hands of Man, came out from before the Lord and consumed the Sacrifice, as recorded, *Lev. ix. 24.* as well as the vindictive Flame which consumed the Profaners of the divine Institution, *Lev. x. 2.* and *Numb. xvi. 35.*? The *Jewish* as well as Christian Writers believe this miraculous Fire to have

been the original Evidence of the divine Acceptance of the Sacrifice, and of the Different Regard of the most High to the Oblations of *Abel* and of *Cain*.—By what Trick of the Priests was the Fire kindled at the Prophet's Prayer, as related, 1 *Kin.* xviii. 38. without the Hand of Man, with that Violence, as to consume not only the Sacrifice, but the Wood, and the Stones, and the Dust, and to lick up the Water that was in the Trenches; so that the great Assembly then present cried out, under Astonishment at such an Appearance of the immediate Power of the Almighty, *The Lord he is the God, the Lord he is the God!*

THIS the Heathens seemed to have had a traditional Apprehension of, as originally necessary to render the Sacrifices pure and acceptable to the Deity; and as they were not able to qualify their Oblations with this celestial Accension, they contrived, with the highest Art, to procure a succedaneous Fire, as near equivalent to the Original as possible, by opposing directly to the Sun a concave polish'd Cone, formed by a rectangle equilateral and rectangular Plane, from the Sides whereof the Rays of the Sun being reflected, were collected and united into the Axis of the Cone, and there formed so great a Heat as to inflame light and dry Combustibles; and the Fire thus obtained was committed to the Care of the Vestal Virgins, to be kept perpetually burning, for sacred Use; and if by any Accident it happened to go out, it was to be renewed only by the same Process, for at that Time they were ignorant of the Method of raising Fire by the Rays of the Sun united by the Lens.—This Account is given by *Plutarch*, in his *Life of Numa*. *ἐξάπλωσαι δὲ μάλιστα πῦρ σκαφίοις ἃ κατασκευάζεται μὲν ἀπὸ πλευρᾶς ἰσοσκελῆς ὀρθωγωνίᾳ τριγώνῳ—ὅταν ἐν θέσιν ἰναντίαν λάβῃ πρὸς τὸ ἥλιον τὰς ἀυγὰς πανταχόθεν ἀναπληρομένης ἀθροίζουσθαι καὶ συμπλίκουσθαι καὶ τὰ κρυφώτατα καὶ ἐκρυφώτατα*

ρότατα τῶν προσθεμένων ἀνάπτειν, σῶμα ἢ πληγὴν πυρώσῃ τῇ αὐγῇ λαμβανένης, &c.

THE miraculous Accension of the Sacrifices of divine Institution, we may be sure, gave Birth to this Contrivance, as well as Authority to the Institution and universal Practice of this religious Rite, amongst the wisest and best of Men; for we may be assured, that Persons of that Character would not make any Thing a stated and principal Part of their religious Worship, but what they had the utmost Assurance, was agreeable to the sovereign Will of the Almighty.

I THINK we have no Mention of Sacrifice, before the Flood, besides those already spoken of; the Brevity of the antediluvian History not allowing Room for that, and a thousand other Particulars, we should now be very much pleased to know. Who knows but the Neglect of that Ordinance (*perhaps* because those long-liv'd Philosophers were not quite satisfied of the Agreeableness of the Institution to the **Principles of natural Reason**) might be one of those Enormities, for which, with the universal Immorality, which then prevailed, the Almighty brought, *upon the World of the Ungodly*, that most amazing Destruction, by the Waters of the universal Deluge; from which were saved only *Noah* with his Family, who had been a *just Man, and perfect in his Generation, and had walked with God*, Gen. vi. 9. And, in the Conduct of this Patriarch, we have another Instance of such an **implicit Resignation** as God requires, and as is suitable to every Person of *Noah's* Character. *Noah* is commanded to prepare an Ark to save himself and his House, &c. from a Deluge of Waters, which, he was told, should come to destroy the Earth, after an hundred and twenty Years. The Patriarch sets cheerfully about the Work, in *Obedience to the divine Command*, and in a firm Persuasion of the Truth of the divine Prediction, notwithstanding all the Scorn of the infidel Generation, who, like our modern Re-
jectors

jectors of the Christian Doctrine, were too wise to be influenced by Declarations, though even of the Almighty himself, so inconsistent with the *Sentiments of human Reason*, and contrary to the Laws of Nature: They went on in their own Way, indulging their vicious Pleasures, and mocking at the *Preacher of Righteousness*; till the Flood came and took them all away: While righteous *Noah*, resigning his Understanding to the sacred Authority of DIVINE REVELATION, and prosecuting the Work, the Almighty assign'd him, obtained the promised Deliverance in the Day of Destruction.

As soon as this dreadful Dispensation was brought to a Period, and the Face of the Earth restored, this righteous Man and his Family devoutly joined in performing a religious Service suitable to that Occasion; offering, of every clean Bird and every clean Beast, a great and solemn Sacrifice to the Almighty Avenger of a wicked World, and their Almighty Deliverer, *Gen. viii. 20.* And it is said, the LORD was pleased with the Service, *v. 21.* and the LORD smelled a sweet Savour ריח ניחוח an Odour of Acquisition. And this is another Proof of the divine Institution of Sacrifice from the Beginning. It is also observable here, that the Discrimination of the clean from the unclean, both in the Quadrupeds and in the volatile Species, was before the Flood, and, most probably, from the Beginning, by divine Institution:

ANOTHER Evidence of the general Practice of Mankind being agreeable to this original Institution we have recorded in *Gen. xxii. 7.* When *Abraham*, by a most singular and exemplary Resignation to the Authority of a divine Command, was going upon the Discharge of the severest Service, ever required by God from Man, viz. the offering up his only Son for a Sacrifice. As they were in the Way, after the Servants had been order'd to tarry behind, *Isaac* puts this Question to his Father; Behold, says he, the Fire
and

and the Wood, but where is the Lamb for a Burnt-Offering? This plainly shews the Youth had been accustomed to attend on this Kind of Service, and knew well what was its usual *Apparatus*.

THIS extraordinary Piece of History furnisheth us with a most singular Instance of the *Resignation* of *Abraham* to the sovereign Authority of the most High, in a Command where, not only no Reason, from *Principles of human Nature*, abstracted from his Duty to God, appeared to enforce the Command; but every natural Reason against it: Yet the *sovereign Will* of the most High determined him, and produced such an Instance of *implicite Obedience*, as is not to be equalled in the History of Mankind, since the Creation, grounded upon such an Act of heroic Faith, as hath gained him a Character, will be mentioned with renown, while Time endures.

A WIDE Difference there is between this Conduct of the renowned Patriarch, the great FATHER OF THE FAITHFUL, and what might reasonably be expected from our modern Sceptics, in the like Case. Yet, from some Passages in the Account *Josephus* gives of him, it may seem, his Proficiency in human Literature was not much inferior to that of many in our Days, and more than sufficient to guard him from the Imputation of Superstition and Credulity. How many Reasons could our *Men of Reason* have given to defeat the Obligation of so disagreeable a Command? It would be represented as *inconsistent with the Goodness* of God, and as if he could take Pleasure in afflicting his Creatures, to put *Abraham's* Faith and Obedience to so severe and shocking a Trial. They would say it could not consist with the Justice of the Almighty, to order an innocent Youth to die, by his Father's Hands; nor with his Veracity, to order *Isaac* to be slain, from whom the promised Seed was declared to come; and with a Purpose to defeat the Execution, &c. &c. But the *Father of the Faithful* wanted not thus to elude the

Precept

Precept of the most High. He left it to the Almighty to vindicate *the Reason of his own Injunctions* against impious Cavilers; Himself went upon the cheerful Performance of his Duty: But to return.

IN the whole Account of Sacrifice, before the Law; and the very great Number and Variety of additional Ceremonies, instituted by *Moses*, we are not, that I remember, informed of any Exceptions made against the Service; but an universal Compliance of all Mankind, with the original Institution in general, and of all the People of *Israel*, with the *Mosaic* Appointments; although there was vastly more Room for Objections against the declared Intention and Efficacy of that Service, than can possibly be against the great Christian Sacrifice, which yet is now-a-days too much slighted, and even rejected as *inconsistent with eternal Reason, and the essential Perfections of the Deity*.

BUT although Mankind adher'd to the Law of Sacrifices in general; they very early became *vain in their Imaginations*, with Respect to the Object of their Worship; making their Oblations to Idols, nay to *Devils and not to God*.

THIS Depravation doth not indeed seem to have arisen from their interesting human Reason too much in the Case. But not very long after the prevailing of Idolatry in the World, a great Part of Mankind fell into the Practice of a monstrous Abomination, by a most vain and wicked Attempt to reform and improve the divine Institution upon the Principles of Reason and Philosophy. For from the Meanness of brutal Sacrifices and their apparent inequality to the Expiation of Transgression, and supposing the Gods to value Things by the Standard of *human Estimation*; they introduced the Practice of human Sacrifices, as of superior Excellence, and more equivalent and Efficacious to the Ends of this Service.

HENCE proceeded, first of all, that diabolical Cruelty, of offering in Sacrifice the Captives taken in War;

War; afterwards, and especially in Cases of great Distress, or when the other were not at Hand, they offered of their own People; and lastly, to raise the Service to the highest possible Merit, they proceeded to offer their own Children, *making them to pass through the Fire to Molock*, and other Idols.

THIS horrid Consequence of explaining and improving the Institutions of Heaven by the *unequal Aids of human Reason* passed from the *Tyrians* and *Phœnicians* to God's peculiar People the *Israelites*, who, under the Reigns of several of their idolatrous Princes, left not even this Abomination unpractised; as the sacred History informs us. And in later Times this shocking Service was carried from the *Tyrians* to the *Carthaginians*, who raised it to the most tremendous Height; so that, about three hundred Years before Christ, when *Agathocles* the Tyrant of *Sicily* laid Siege to the City; the Inhabitants, imputing the very great Distress, they were reduced to, to the Anger of their God *Saturn*, for their having offered the Children of Slaves and others of mean Condition, in Sacrifice, instead of those of superior Order; in Reparation of this Wrong they offered two hundred Children, of the best Families, as a grand Expiation for so heinous an Offence. And so high went the Influence of this diabolical Delusion, that, at the same Time, more than three hundred Citizens, who had been guilty of this enormous Crime, voluntarily offered themselves as Victims, to atone by their Blood for their *heinous Transgression*.

SUCH are the dreadful Consequences of measuring, and determining the Propriety of divine Institutions, by the *unequal Line of human Understanding*, sufficient to make One tremble at the Thought.

BUT notwithstanding all these Depravations, the whole World, Jew and Gentile, before and after the giving of the Law, did by their constant Practice give the strongest Evidence that this Part of religi-

ous Service was by all received, as of divine Institution, and of universal Obligation; till the coming of Christ, the great Antitype, at which all the preceding typical Sacrifices pointed; Who did, by his Death upon the Cross, which they prefigured, as the *great Atonement for the Sins of all Mankind*, cause all these Sacrifices to be superseded, in all those Places, where the Christian Religion was received. Till which Period the Impression, which the original Institution had made, could not be effaced by all the Ignorance and Delusion of the Pagan World, nor by all the Learning and Philosophy of *Ægypt, Greece and Rome*. And as there was not the least Trace of human Reason to recommend the Practice to so early, so universal and perpetual an Observance; their Constancy in this Service shew'd, they were satisfied, the Almighty, for Reasons only known to himself, was pleased, in these Sacrifices, to accept the Life of the Victim, as an *Expiation, Atonement and Satisfaction*, for the Life of the Offender forfeited by Transgression. An Instance of the universal Prevalence of the full Persuasion of the divine Institution of Sacrifices, we have in the *Lyconians*, *Acts* xiv. 11 — 13. who, upon the Manifestation of the Power of God, in the Miracles wrought by *Paul and Barnabas*, immediately went about to offer Sacrifices to them, believing them to be Gods come down in the Likeness of Men. — Was this the Effect of sacerdotal Delusion, or was it not rather an indubitable Evidence of the universal Conviction of the divine Institution of this Method of paying Homage to the most High.

AND why should we, in these Latter-ages of the Gospel-dispensation, after so long and almost universal a Resignation to the plain Declaration of Heaven, dispute the Propriety of that Institution, whereby the Almighty hath been pleased to grant the greatest Blessings to Mankind? God hath been pleased to declare that

that he hath appointed his own Son our Lord Jesus Christ to put away Sin by the Sacrifice of himself. Heb. ix. 26. and, by his Death upon the Cross to be a Propitiation through Faith in his Blood. Rom. iii. 25. to be the only Perfect all-sufficient Sacrifice for the Sins of the World; and the only adequate Price of the Redemption of lost Mankind from the Guilt, Punishment and Dominion of Sin. Why should we now question the Propriety, and reject the Benefit of this so gracious a Declaration; especially as it is moreover declared, that the Virtue and Efficacy of all the Sacrifices before and under the Law, was derived from this great Sacrifice which the Son of God was to offer, and which, in the Fulness of Time, he did offer, for the Sins of the World: Who is therefore called *The Lamb slain from the Foundation of the World.*

THE Christian Dispensation is called *The Gospel*, Evangelium, *good News* to a lost World, in contradistinction to all other Revelations, God was pleased to make of his Will to apostate Man: Which can only be, as it hath brought to light that Scheme, by which alone Sinners could be reconciled to God, in all Ages of the World; *even the Mystery, which hath been hid from Ages and from Generations, but now is made manifest to his Saints; — the glorious Riches of this MYSTERY among the Gentiles, which is Christ in us the Hope of Glory.* Col. i. 27, The Christian Religion was from the first, and still is represented as having, in its Constitution, something *Mysterious*, something above, and not to be poised and examined by the Balance of human Reason, Rom. xvi. 25. Col. iv. 3.

AND certainly on account of this surprising and mysterious Method of reconciling Man to God, the Christian Dispensation may be emphatically called *Good News*. Mankind knew before the Rules of a virtuous Life, necessary to recommend them, in the Way of Faith and Religion, to the divine Acceptance. They

(at least the *Jews*) knew the everlasting Rewards and Punishments of the World to come, as the great Motives to Holiness and Obedience; and the Gentiles had a general Tradition of the same: But they had not, either the one or the other, a distinct Knowledge of the Way, in which a righteous Judge would be pleased to accept of their imperfect Virtue, to Justification; and pardon those Sins every Man was always conscious he was unavoidably guilty of; nor how their Sacrifices could be effectual for the taking away of Sin; which the Gospel hath since declared, *they could no way do*; but as they were referred to, and derived their Value and Efficacy from the Sacrifice and Death of Christ, as is said before. *It is not possible that the Blood of Bulls and of Goats, should take away Sin*, Heb. x. 4.

THESE important Points the Gospel hath given the fullest Satisfaction in; by declaring that the Almighty had appointed the Lord Jesus to be the Sacrifice which he would accept, *in full Satisfaction for the Sins of all*, who comply with the Gospel Establishment.

By this Means we have, not only the absolute Goodness of God to be the Ground of our Hope, which could yield the Penitent, at best, but a dubious prospect; since the consideration of that Difference, which the essential Justice of the great Governor of the Universe must make, in his Retribution of the Obedient and of the Disobedient, could not but produce distressing Fears; especially as the Apostate Angels, notwithstanding this essential Goodness of the most High, have no Hope of Restoration, but *are reserved in everlasting Chains under Darkness, unto the Judgment of the great Day*. Jude ver. 6. But we have the strongest Assurance, that the Justice of God is now no less engaged, than his Goodness is inclined to receive penitent Sinners to Pardon, since it is declared by the Gospel, that He hath accepted the Death of Christ, as a FULL, PERFECT AND SUFFICIENT SACRIFICE, OBLA-

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TION AND SATISFACTION FOR THE SINS OF THE WHOLE WORLD: So that now GOD not only *bath*, of his abundant Mercy, begotten us again unto a lively Hope, &c. 1 Pet. i. 3. but is also FAITHFUL and JUST to forgive us our Sins, and to cleanse us from all Unrighteousness: 1 Jo. i. 9. That is, This was done, to declare his RIGHTEOUSNESS, for the Remission of Sins, Rom. iii. 25. διὰ τὴν ἀνάμνησιν (*propter remissionem*, Vulg.) because of Remission of Sins: That Sin might be pardonable: For the Particle διὰ, put with an accusative Cause, denotes the Cause: That is, as in the Verse succeeding, viz. Rom. iii. 26. That He might be Just, and the Justifier of him that believeth in Jesus; plainly intimating, that it could not consist with the Righteousness of God, to justify a Sinner, without Regard had to the Propitiation mentioned in the Verse preceding, whereof we shall treat more fully in the following Section.

FROM this Account it will be very evident, what a Difference there must be, in the Mind of a guilty trembling Penitent, under Apprehension of the righteous Judgment of the great Sovereign of the Universe, whose Laws he is conscious of having broken, between those Conceptions, which would naturally proceed from such a Consideration of the Almighty, as arises from the Light of Nature, and such as arise from the Gospel Scheme.

By the former such an One would be apt to conceive of God as of a Being infinitely good, and infinitely happy; and consequently that He could not possibly delight to make his Creatures miserable, on account of any Thing they might happen to commit contrary to perfect Reason; since such Transgressions could not possibly be any Obstruction to, or Diminution of his own immutable Felicity. This is surely a comfortable Prospect. And were the Deity to be considered only in this View, this Conclusion would be

be as natural as pleasing: But when there should to this be added the Consideration, That the Almighty is *Sovereign Ruler* of the Universe; that *impartial Justice*, in his Government of the moral World, is no less an essential Perfection of the Deity, than *infinite Goodness*: that this infinite Goodness itself hath always necessarily a Regard to the whole Complex of the Universe; and comprehends, in its Idea, that of perfect Justice also; since whatsoever is not perfectly just cannot be perfectly good, in the Whole, however it might appear desirable to Particulars: That it is essential to the Perfection of moral Government, that there should be a Difference of Retribution to intelligent free Agents, proportionable to the original and unchangeable *Difference between moral Good and Evil*; that no Conclusion can be drawn from the essential Goodness of the Deity, for exempting from Punishment, the wilful Transgressions of any Species of moral Agents, which will not conclude as strongly in Favour of any other: That therefore the Condition of the fallen Angels, who seem excluded all Hopes of Restoration, is a Demonstration, that the Punishment of sinful Men *may consist* with the Goodness of God.

THIS Consideration must give the awakened Sinner, under the Circumstances before described, just Ground of anxious Terror, of falling under the *Indignation of the LORD*, because he hath sinned against him, Mic. vii. 9. especially considering, that how agreeable soever Repentance may appear to be, to the most High, yet the *Light of Nature* could give no Assurance, that it would be effectual of itself, either to obliterate the Guilt of former Transgressions, or atone for the Imperfections of later Obedience; for the Law of Innocence required nothing less than perfect Obedience, *in order to Justification*: And it can scarcely be supposed, but that, at least, some of the

the apostate Angels must have, in some Manner, repented of their Revolt; yet remain tremendous Instances of the just Judgment of the most High upon deliberate Transgressors; as is said before. So that such an One may be supposed to cry out, with the convicted Jaylor, *Act. xvi. 30.* *What must I do to be saved?*

To which most interesting Enquiry the Gospel alone gives this Answer, full of Grace and Consolation, *v. 31.* *Believe in the Lord Jesus Christ, and thou shalt be saved,* *Acts xvi. 31.* Of the believing Penitent, in this Dispensation, the Almighty saith, *Deliver him from going down to the Pit; I have found a Ransom: (כֶּפֶר an Expiation) Job xxxiii. 24.* *Even the Son of Man, who came—to give his Life a Ransom for many.* *Matt. xx. 26.* called *1 Tim. ii. 6.* *The Man Christ Jesus, who gave himself a Ransom for All, ἀντίλυτρον ὑπὲρ πάντων* In whom we have Redemption, through his Blood, the Forgiveness of Sins. *Eph. i. 7.* For, by the Grace of GOD, he tasted Death for every Man. *Heb. ii. 9.* Having, by himself, purged our Sins. *Heb. i. 9.* καθαρισμὸν ποιῶν ἑαυτοῦ, having by himself made Atonement for our Sins, as we shall afterwards see, the Passage properly imports; as doth that other, *Heb. ii. 17.* *To make Reconciliation for the Sins of the People; ἵνα τὸ ἱλασμοῦ τὰς ἁμαρτίας, &c.* For He appeared in the End of the World to put away Sin by the Sacrifice of himself. *Heb. ix. 26.* having obtained eternal Redemption for us, *v. 12.* And by Virtue of this EXPIATORY SACRIFICE, all who believe are justified from all Things, from which they could not be justified by the Law of Moses. *Acts xiii. 39.* And being thus justified by his Blood, we shall be saved from Wrath through him. *Rom. v. 9.* in whom alone there is Salvation. *Act. iv. 12.* there being none other Name under Heaven, given among Men, whereby we must be saved, So that now the Almighty doth not forgive Sins, merely out of SOVERAIGN GOODNESS; But is Faith-
ful

ful and Just to forgive us our Sins, and to cleanse us from all Unrighteousness, as noted before. 1 Jo. i. 9. *καθάρσις, acquit by Virtue of Atonement*, as noted above, on Heb. i. 9. He is just, and the Justifier of him that believeth in Jesus, whom he hath set forth to be a PROPITIATION, &c. Rom. iii. 25, 26. *Who hath suffered for our Sins, the Just for the Unjust, that He might bring us to GOD.* 1 Pet. iii. 18. This is plainly *The Christianity of the New Testament*; The Way of Salvation laid down by the Apostles and Evangelists of our Lord, who were, by him, immediately commissioned, under the infallible Direction of the Spirit of the most High, to teach the Way of Truth, for the Salvation of Mankind. And it is not likely such Persons, in an Affair of so great and general Importance, should deliver their Doctrine in Terms so familiarly used, both by *Jews and Gentiles*, in their obvious natural Meaning and Signification, if it had been the Design of the Holy Spirit that they should be understood in a Sense so foreign and figurate, as is that, which the Disciples of Socinus, and the Advocates for natural Religion, are forced to use them in, to give any Manner of Probability and Connexion, to the System, they have contrived to substitute instead of the plain Christian Doctrine, which they reject, (*neglecting so great Salvation, Heb. ii. 3.*) merely because they cannot see that the *Christianity of the New Testament* is quite consistent with their Ideas of Fitness and Propriety, or with the primary natural Signification of the Terms under which it is couched; though, in this latter Regard, the Scripture Doctrine must, I think, be allowed to have greatly the Advantage of the other.

BUT, I believe, hardly any intelligent and considerate Person will affirm, that, in the strict and literal Propriety of human Language and Conception, the Death of one Person, much less of a Brute, or the Oblation of a Cake or a Sheaf of Corn, can be a Satis-

Satisfaction, Atonement, Propitiation, or Price of Redemption, for another Person; or that any Satisfaction can, in full Propriety, be made to the Almighty, for the Sins of the World: But human Language and Conceptions are not commensurate to the divine Counsels and Decrees; their Force sinks under the great Ideas. But so far as the most High is pleased to communicate his Purposes or Determinations to the Children of Men, in such Terms as are, to them, of a known and determinate Signification; although they are not always to believe, they can thence comprehend the full Propriety, Reason and Extent of the divine Counsel; yet according to the Measure of human Understanding, they are surely to conceive of the Revelation, suitably to the plainest and most familiar Import of the Terms applied; and Men are not, from a Fondness for any Opinions of their own, inconsistent with the divine Oracle, to assign strained, figurative, and unnatural Interpretations to the Terms; to bring them to an Agreement with their own favourite Conceptions: Of which we shall treat more expressly and fully, in the following Section.

Not only in this, but in other Theological Questions, Terms are used differently from their natural Import and Etymology, for Want of a greater Scope and Variety of Language: Particularly in the following Instance, where yet there is no Danger of Mistake or Misapprehension.

It hath been usual to ascribe that Acceptance, *Adam* would have found with God, had he continued in the State of Innocence, to the MERIT OF HIS PERFECT OBEDIENCE. But it is certain, that he could not, nor can the highest Angel in Heaven, in strict Propriety, MERIT any Thing at the Hands of the Almighty: As proper Merit is the voluntary doing of something, by one rational Agent, for the Service, Convenience, or Advantage of another,

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whereby that other becomes obliged, by the Rights of commutative Justice, to make an equal Return. And thus the Labourer MERITS his Hire. But the infinite Self-sufficiency of the Almighty makes such MERIT impossible with respect to him; as he cannot any Way be benefited by the highest Services of the most exalted Creatures: And every Creature, having received its Being and all its Faculties and Possessions freely from the Almighty, can render no Service, but what is antecedently due for those Bounties. So that MERIT, as applied to the highest Creature, with Respect to the Creator, can properly mean no more, than that the Creature, having performed the Conditions upon which the Creator was pleased to promise and suspend certain Privileges, becomes qualified, according to the divine Pleasure and Appointment, to receive the same. Thus the holy Angels merit their Establishment in Happiness, by their Perseverance in Holiness; and *Adam*, in *Paradise*, would have done the same, had he continued in his Obedience: And I don't see, why those, who, by the Grace of God, comport with the Terms of Salvation established by the Gospel, may not, in the same Way, and with equal Propriety be said to merit the Blessings promised in the Gospel; but this is a great Way short of proper Merit. And so it is in the other Case.

REDEMPTION is properly the extricating of Persons or Things out of Bondage or violent Detention, into a State of Liberty or rightful Possession; and this is effected either by Power (which is less agreeable to the natural Import of the Word) or by Price, or equivalent Satisfaction; and so the Term more properly signifies. — **Expiation**, **Atonement**, or **Propitiation** is the making Satisfaction to a Person or Party offended, equal to the Guilt, Damage or Demerit of the Offence: Neither of which can perhaps, in strict Propriety, be said even of the Satisfaction
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made by Jesus Christ to the everlasting Father, for the Sins of Mankind, and their Redemption from the Guilt and Punishment of Transgression; taking those Terms and the Circumstances of the grand Transaction in the full Extent of their natural and proper Import: And much less can those Terms be so taken, with respect to the ceremonial and typical Sacrifices ordained by God, before and under the Law; to which nevertheless the Almighty was pleased, in Condescension to the Weakness of human Understanding, and for the greater Confirmation of their Faith and Dependance, on his Mercy and even Righteousness, for the Forgiveness of Sins, to give those Characters and Denominations; to the literal Meaning whereof He graciously allowed, and even enjoined, penitent Sinners to believe their Efficacy equal.

Thus I have endeavoured, in five consequent Propositions, to lay down some Truths preparatory to, and explanatory of, the Gospel Scheme; having shewed, That Man having been originally formed a free Agent proper, to be the Subject of moral Government, and having Faculties sufficient to enable him to perform a perfect Obedience to the Laws his sovereign Creator thought fit to lay him under; upon the Prospect of the Continuance of that State of Felicity in which he was formed, and under the Threatning of Death, for Disobedience, did nevertheless, at the Instigation of the Devil, voluntarily transgress the Laws enjoin'd him, and so became, **by the essential Rules** of moral Government, liable to the Punishment threatned for Disobedience; which yet the Almighty, out of his Sovereign Goodness, was pleased graciously to moderate and delay; and to give Hopes of a Restoration to his Favour, on Condition of Man's conforming to a Scheme of Institutions suited to his fallen Estate, with that absolute and

implicit Resignation and Subjection of Mind and Will to his sovereign Authority in these new Injunctions, as was required, with respect to the Commandment originally given him in *Paradise*; his Failure in respect whereof was the unhappy Cause of his Apostacy and Ruin. One principal Article of the new Institutions, we have shewn, was the Law of Sacrifices, which the Almighty was pleased to establish, as a Means of cultivating a kind Intercourse with the apostate Children of Men; declaring he would graciously accept those Services, for the Time present, as a **Propitiation and Atonement** for the Transgressions of the Penitent, who should, in the general Course of their Lives, carefully observe the Laws of Virtue and Holiness. And this Course of religious Service continued, under some Variation, till the Fulness of Time was come, when the most High brought in the *First-begotten into the World, to put away Sin by the Sacrifice of himself*, Heb. i. 6.—and ix. 26. and thereby compleat the Reconciliation of the Almighty Father to the sinful Race of Mankind, even to all such as, upon the publishing of this Scheme, should, with the **necessary Resignation of Mind** required in, and essential to, all human Obedience, and in this Dispensation called *the Gospel*, peculiarly distinguished by the Name of **Faith**, receive this Redeemer, this *Prince and Saviour*, whom God hath exalted with this right Hand to give Repentance to Israel, and Forgiveness of Sins, *Act. v. 31*. Which Condition of Salvation I shall endeavour to explain and prove, in the following Section.





S E C T. II.

Shewing the Propriety of the Terms, which are taken out of the Mosaic into the Christian Establishment, from their known Signification in the Old Testament.

I HAVE, in the preceding Section shewed, that the Almighty hath, from the Beginning of the World, required from Mankind an implicit Assent to Propositions of Truth to be believed, and to Rules of Duty to be practised, the *Reasons whereof* could not appear to the human Mind. I instanced in the original Precept in *Paradise*, concerning the forbidden Fruit; in the Institution of Sacrifices after the Fall, a Command, tho' not discoverable by human Reason, yet universally obligatory upon all Mankind, in the early Ages of the World; in the Command to *Noah* to build an Ark, to save himself and his Family from the Flood, which was not to come till after an hundred and twenty Years; and in that to *Abraham* to offer up his only Son in Sacrifice, from whom he was, by the divine Promise, to expect a Posterity numerous *as the Stars of Heaven*. These Precepts not only had nothing agreeable to human Reason, to recommend them to the Approbation and Compliance of those, to whom they were given; but they were apparently contrary to the plain Dictates of natural Reason and the common Sentiments of Mankind; Yet an Assurance of their being enjoined by the *Authority of the most High* procured a most chearful and ready Compliance, with Respect to those which were after the Fall; and the Want of proper Regard to the

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the primary Command, given in *Paradise*, was the ruinous Cause of the Apostacy and Misery of Mankind.

I MIGHT have mentioned other Instances, in which the divine Authority alone was sufficient to command human Obedience, implicitly, and upon Principles of Faith, without the **Concurrence of human Reason** to enforce the Command in latter Times : Such as the Passing of the *Israelites* through the red Sea and *Jordan* ; their entering upon and pursuing a long and perillous Journey through a *waste howling Wilderness* ; their setting up an Image of a fiery flying Serpent, to cure, by Inspection, such of the People as happened to be bitten by those venomous Creatures ; and, to mention no more, their besieging the City of *Jericho*, only by marching round it, in Order of Battle, the Priests with the Ark of the Lord following the Van-guard, and sounding with Ram's Horns : A Proceeding, which, without the sovereign Order of the LORD OF HOSTS, might be esteemed foolish and ridiculous ; but the astonishing Success of the Action abundantly justified their Conduct.

I MIGHT also recite a great many Passages, relating the Anger and Displeasure of the Lord for the Unbelief and Distrust of the People after their Experiences of his Power and Faithfulness ; and for their measuring Prospects and Events, too much by the **Scale of human Reason** : But these Things are so obvious to all, who are at all acquainted with the sacred Writings, that it seems needless to dwell upon them.

THESE all confirm what I laid down for Truth, That the Almighty always required from Mankind an implicit Resignation of Mind to his sovereign Declarations. And I know no Reason which can be alleged to lessen the Obligation of this Duty under the Gospel, more than under former Dispensations. And in particular I think we are obliged stedfastly to believe, as the Scripture declares, that Jesus Christ is

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the Author of eternal Salvation unto all them that obey him, Heb. v. 9. in Virtue of his dying upon the Cross as a **Sacrifice of Atonement, Expiation or Propitiation**, (Rom. v. 11. and iii. 25. 1 Jo. ii. 2. and iv. 10.) and as the Price of our Redemption. 1 Pet. i. 18, 19, &c. &c. because the Gospel treats of the Death of Christ, under these Terms, as plainly and fully as the Law of *Moses* did of the Sacrifices and Oblations thereby enjoin'd: And it is not probable or consistent, that the God of Truth should, in his Dealings with Mankind, use the same Terms in different Senses; and by that Means render his Declarations of an uncertain, equivocal Interpretation, and of no Use, for the Regulation of human Conceptions and Actions: It is therefore necessary, that the Terms before mentioned, and others of like Importance, when applied to the Death of Christ, should be understood to mean the same Thing, which they were known to signify, when applied to the Sacrifices under the Law, and in other Passages of the Old Testament.

AND because *Socinus* and his Followers (although not all in the same Way) deny the Propriety of the REDEMPTION, RECONCILIATION and JUSTIFICATION of Sinners; of the PROPITIATION, ATONEMENT and REMISSION of Sins, by the Death of Christ, as *fully declared* in the *NEW TESTAMENT*; and expound those Terms, as was said before, so as to change their Sense, from what they have been understood to mean by all true Christians, from the first Establishment of the Religion. I shall now proceed to shew what is the real and genuine Meaning of those Terms, in the New Testament, from that which they are universally known to have in the Old.

AND first of the Term REDEMPTION; which I find first applied to the Salvation wrought for Mankind, by Jesus Christ, in *Luke* i. 68. *Blessed be*
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the Lord GOD of Israel, for He hath visited and redeemed (*ἰποῖναι λύτρωσιν τῷ λαῷ αὐτῷ* hath performed a Redemption for) His People. This is plainly spoken of the Redemption to be accomplished by our Lord Jesus Christ, who is, in the next Verse, called an *Horn of Salvation*; a Term never given to a *Prophet or Teacher*; (which is all, the Disciples of *Socinus* would have our Lord to be) as such; but is very often used to denote Power and Dominion.

THE Word, which is here rendred *Redemption*, properly signifies the Redemption of a Captive or Slave, out of Prison or Bondage. The Word *λύτρον*, from which the other is derived, is by the *Lexicographers* declared to signify the *Price of Redemption*.

Constantine, by Way of Gloss, writes thus; *λύτρα, τὰ ἐπὶ ἐλευθερίᾳ τῶν αἰχμαλώτων δεδομένα*: Those Things, which are given for the Liberty of Captives. And that by this Term is meant, not merely a Deliverance from the Bondage of Ignorance and Error, by the Instructions and moral Precepts of the Gospel, as the *Socinians* tell us; which, by the Way, is a Manner of speaking not used in Scripture; but a Redemption from the Guilt, Punishment and Dominion of Sin, the Tyranny of the Devil and the Curse of the Law, as hath been the prevalent Sense of the Christian Church, in all Ages, is evident from the Use which the *Greek Translators* have made of the same Word, in their Version of the Old Testament.—In *Exod. vi. 6.* the Redemption, or Deliverance of *Israel* from the Bondage of *Aegypt* is, by the *Septuagint* thus expressed, *λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ*: I will redeem you with a stretched out Arm. The *Hebrew Word* here used is *וְגָאֵלְתִּי* and signifies Redemption, either by Power, as in this Place, or by Money or other equivalent Satisfaction (according to the Meaning of the *Latin*, from whence we have the *English Word*. So *Levit. xxv. 25, 26.* The Redemption of the mortgaged Land is thus expressed *וְגָאֵלְתָּ אֶת-הַמָּקוֹר*: and shall redeem that which was sold.

fold. This the *Septuagint* have expressed by the same Word: λυτρώσται τὴν πρῶτον. The same occurs in many Places more, as *Exod.* xv. 13. גְּחִיתָ עַם אֲנִי נִצַּלְתָּ. — *Thou leddest forth the People which thou hast redeemed.* The Greek is, ὃν ἐλυτρώσω, the same as before. So *Pf.* cvii. 2. אֲשֶׁר נִצַּלְתָּ מִיַּד צָר: *whom He hath redeemed from the Hand of the Enemy.* The Greek hath it: ὃς ἐλυτρώσατο: The same Word still. And whenever the Word is used, by the Greek Interpreters, in their Translation, it will, I verily believe, be found to signify Redemption or Deliverance out of some Evil or Calamity; but never, that I remember, to express any Benefit or Advantage received from Doctrine or Instruction.

THE *Hebrews* had another Word פָּדָה signifying to *redeem*, particularly by Price or by Substitution. Thus the First-born of Man and the Firstlings of unclean Beasts were, under the Law, to be redeemed, the former by a Sum of Money, the latter by Substitution, *Numb.* xviii. 15. and *Cb.* iii. 47. In the former Place it is: פְּדוּתָם תְּפַדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תְּפַדֶּה. *The First-born of Man shalt thou surely redeem, and the Firstling of unclean Beasts shalt thou redeem.* The Greek Translation hath it: λύτροις λυτρωθήσεται τὰ πρωτότοκα τῶν ἀνθρώπων, καὶ τὰ πρωτότοκα τῶν ἁλλωτῶν τῶν ἀκαθάρτων λυτρώση: The same Word as before is used in both Places to answer the *Hebrew* פָּדָה. The Price of the human Redemption is set down in the latter Place:

וְאֵת פְּדוּיָי: לְקַחַת חֲמִשָּׁת חֲמִשָּׁת שֶׁקֶלִים לְגִזְלֹת: *And for those that are to be redeemed——thou shalt even take five Shekels by the Poll.* Here again the *Septuagint* have τὰ λύτρα for the Price of Redemption. The Redemption of the unclean Beast by Substitution is appointed *Exod.* xiii. 13. and *Cb.* xxxiv. 20. *Every Firstling of an Ass shalt thou redeem with a Lamb.* In the *Hebrew* it is תְּפַדֶּה בְּשֵׂה and in the Greek λυτρώση προβάτω, as in the other Passages. And as the Word used by *Zacharias*, in the Passage cited above, under

the immediate Direction and Influence of the HOLY GHOST, (as is expressly declared *Luke i. 67.*) with Respect to the Redemption of *Israel*, and of all Mankind, which was to be effected by the Child, which was then shortly to be born, whereof his own Son was the Forerunner, *Luke i. 76.* is the very same with that whereby the *Greek* Translators of the Old Testament had expressed the Redemption of *Israel* out of *Ægypt*, by the immediate Power of the most High; the Redemption of a mortgaged Estate by payment of the Money, it was mortgaged for; the Redemption of the Firstling of an unclean Beast by Substitution of a clean one in its Stead, and the Redemption of the First-born of Man, from being offered in Sacrifice, by paying an appointed Sum of Money to the Priests: This Word, I say, in this oracular Declaration, was certainly designed to convey unto Mankind the same Idea, or one quite analagous to that, which the same Word in the *Greek* Version of the Old Testament, and the correspondent Word, in the original *Hebrew*, had, for about fifteen hundred Years, from the giving of the Law, communicated to the People of *Israel*, and, probably, for more than four Thousand Years, from the first Institution of Sacrifices, to all Mankind.

AND the Authors and Abettors of the new-fashioned Christianity will, I believe, be hard set to find one Passage, in all the Old Testament, which can be fairly interpreted, so as to vindicate or even favour that strained, figurative and unnatural Construction, which they are forced to make of these Terms, which the New Testament hath borrowed from the Old, to accommodate them, any how, to their own Scheme.

IN many of the Passages where this Word occurs perhaps the Idea is not quite adequate to the natural Import and strict Propriety of the Term; Particularly it is sure, the five Shekels of Silver, *Numb. iii. 47.* were not a proper Equivalent for the First-

First-born: But being what the Almighty was pleased to appoint, it was universally received under the Idea of the **Price of Redemption**. And have we not equal Reason, under the Gospel, to believe that the Almighty hath appointed and accepted the Death and Sacrifice of our Lord Jesus, upon the Cross, as the **Price of Redemption** for all Mankind, though perhaps not perfectly adequate to the strict and original Idea of *Redemption*, nor quite free from all Difficulty of Conception? Since He hath been pleased so often and so expressly to declare it, in the Scriptures of the New Testament; under the very same Terms which were used in the Old, to give the same Ideas, with respect to the Sacrifices and Oblations under the Law; and since he hath, in all his Dealings with the Children of Men from the Beginning of the World, as we have pretty largely shewn, required a most *imply*-*cite* Assent to such Declarations.

THIS Idea is repeated, besides the Places cited above, in Tit. ii. 14. *Who gave himself for us, that he might redeem us from all Iniquity* (ὅνα λυτρώσεται ἡμᾶς) *and purify unto himself a peculiar People, &c.* The Word here rendred *purify*, I shall afterwards shew, sometimes signifies *to atone for*. 1 Pet. i. 18, 19. *We were not redeemed* (οὐκ ἐλυτρώθημεν) *with corruptible Things* ———; *but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot*; (plainly referring to the Sacrifices under the Law.) Rom. iii. 24. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus*: καὶ δωρεάν ὑπολυτρώσεως ἐν Χριστῷ Ἰησοῦ. 1 Cor. i. 30. *Christ Jesus is, of GOD, made unto us Wisdom, and Righteousness, and Sanctification, and REDEMPTION*: καὶ δωρεάν ὑπολυτρώσεως. Ephes. i. 7. *He hath made us accepted in the Beloved, in whom we have REDEMPTION THROUGH HIS BLOOD* (τῷ δωρεάν ὑπολυτρώσειν) *even the Forgiveness of Sins*. The Forgiveness of Sins through Jesus Christ is here stiled Redemption through his Blood: By which there is surely more meant than

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Improvement in moral Virtue, and natural Religion, which is quite a different Idea. And the inspired Writer plainly makes a Distinction between Sanctification and Redemption, though both are reckoned as Benefits received by Christ Jesus.—*Heb. ix. 12. By his own Blood he entered once into the holy Place, having obtained eternal Redemption for us.* (αἰώνιαν δολύτρωσιν) and in v. 15. we are told, that *the Death of Christ was for the Redemption of the Transgressions, that were under the first Testament* (the Law of Innocence.) θανάτου γινομένης εἰς ἀπολύτρωσιν τῶν παραβάσεων, &c. In these and more Places of the New Testament the same Word REDEMPTION is used to denote the Efficacy of the Death of Christ, for the rescuing of Mankind from the judicial Effects of their Disobedience and Apostacy, which we have seen used in so many Instances, in the Old Testament, to signify *Redemption*, in the fullest, the most natural and proper Sense of the Word.

It is well known to Men of Learning, that almost three hundred Years before the coming of Christ, the Scriptures of the Old Testament were translated into the Greek Tongue, for the Use of Ptolemy II. King of Egypt, by some Jews learned in both the Hebrew Language and the Greek, appointed thereunto by the Jewish High Priest, at the King's Request, These Translators are, by the Jews, said to have been Seventy-two Men, viz. six out of every Tribe: Which though it be certainly false, as the greater Part of the Tribes of Israel had then been long in Captivity, and so could not possibly furnish any to assist in this Work; yet this Story hath given Name to the Performance, which is from hence called the Translation of the seventy-two Interpreters, or for Brevity, *The Version of the Septuagint.*

COPIES of this Translation, or more probably new Versions, in Imitation of this, were from that Time in Use amongst the Jews dispersed in the Provinces of
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the *Roman*, *Ægyptian* and *Persian* Dominions; and so continued till the coming of the Saviour of the World: And from these the first Converts to the Christian Religion, from amongst the Gentiles, were instructed in the *Jewish* Learning and Religion, to prepare them for the Christian Doctrine. These Books, though far from being true and exact Versions of the Old Testament, were almost the only Copy of the *Jewish* Scriptures, which was in Use at the Beginning of Christianity; which is evident particularly from hence: That the Quotations, which are made from the Old Testament, by our blessed Lord, and his Apostles and Evangelists, in their Discourses or Writings, and by the most antient Christian Writers, are for the most Part from these *Greek* Translations, which, with *Latin* Versions of the same, continued to be of principal Use, in the Christian Churches, for more than four hundred Years, till the gradual Prevalence of St. *Jerom's Latin* Version, from the *Hebrew*, caused the other to grow into Disuse, in the *Latin* Church.

I HAVE made this short Digression, that it might the more fully be evident, how improbable it must be, that the sacred Penmen of the New Testament should use Words necessary to explain the evangelical Doctrine, in a Sense different from, and foreign to, that in which they had been so long and so familiarly used, in that very Copy of those old Scriptures which they were, at the same Time, applying to elucidate their Subject.

BUT this will further appear not only highly improbable, but absolutely impossible, if we consider that they were, in this Affair, not left to the Direction of their own private Judgment; but were under the immediate Influence of the Holy Spirit of the most High: So that whether the Sense only, of what they were to write, were given them from above, and they left to express it in Words of their own Choice,

as some have thought; or whether the Sense and the Words be equally of divine Inspiration, as others believe; if we should suppose this Word *Redemption*, for Instance, when by them applied to denote the Efficacy of the Death of Christ, to mean something different from, and of no Analogy with the Sense we see it bears in the Old Testament; we must necessarily think, that, in the former Case, the Writers designed to mislead their Readers and give them false Ideas; which would be absurd and impious, or in the latter Case, we must charge the same Thing upon the Holy Ghost, which would be tremendous Blasphemy.

THE Word *Redemption* is translated from other Greek Words in the New Testament, which give pretty much the same Idea.

In *Act. xx. 28.* we read, *To feed* (προσποιεῖν, to do the Duty of Pastors to) *the Church of GOD, which he hath PURCHASED WITH HIS OWN BLOOD.* The Greek Word here used is περιποίησατο, which properly signifies to obtain a Right in that which before belonged to another. So *Constantine* glosses the Word: ἐξιδιοποιῆσαι, *mibi assero*, I make it my own. τὸ μὴ προσήκον περιποίησατο, *alienam rem sibi asserere*, to make that one's own Property, which before belonged to another.—Mankind were *sold under Sin*, *Rom. vii. 14.* The Lord Jesus *purchased* them to himself; which is here expressly said to be *done with the Price of his own Blood.* And the Reason of the immense Value thus ascribed to the Blood of Christ is here given. It was the Blood of God. *The Church of GOD was redeemed, with his own Blood.* Which proves to Demonstration, that the inspired Author was convinced of the intimate Union of the divine and human Nature, in the Person of Christ. The Blood of a mere Man could not, with any Propriety of Figure, have been assign'd as a Price for the Purchase or Redemption of more than One, or a small Number of Men: But this incomprehensible Union made the Blood of Christ to be,

be, in the divine Estimation, an Equivalent for the **Redemption of all Mankind**. And this Consideration is of Weight, to establish the Authority of this Reading, notwithstanding that some of the ancient Manuscripts have, τῷ ἐκκλησίᾳ τῷ Κυρίῳ; *The Church of the Lord*: And ——— τῷ Κυρίῳ καὶ Θεῷ; *of the Lord and God*; which *Beza* and other learned Expositors look upon to be Depravations of the Text, for more Reasons than one, particularly because neither of those Expressions is found in the whole New Testament, but the other occurs often.

WE see that the Idea which this Place gives of the Efficacy of the Death of Christ for the Salvation of Mankind, concurs with that which we have from others, where the word *Redemption* is mentioned, whether translated from the Old Testament, into the New, or those which occur only, or principally in the New, such as follow. *Gal. 4. 4, 5, God sent forth his Son, made of a Woman made under the Law, that he might redeem them that were under the Law*: ἵνα τὸς νόμον ἐξαγοράσῃ. The Word signifies primarily to purchase Things in the Market: And the Price of the Purchase which is here declared to have been made of Mankind, from under the Law, is elsewhere said not to have been *corruptible Things as Silver and Gold*; but **the precious Blood of Christ**, as of a Lamb without Blemish and without Spot. 1 Pet. i. 19, The Idea, which in the old Testament, is given of the *Lamb of Expiation*, for the doing away of Sin, is here transfer'd to the Blood of Christ, as the Price of the Purchase or Redemption of Mankind from under the Law, which is a very proper Comparison and agreeable to other Representations of the same Thing, in holy Scripture; but hath not the least Relation or Similitude to the Notion of Christ's dying to seal the **Truth of his Doctrine**. *Gal. iii. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us*. Here also the Greek Word for redeemed is

is ἐξήγορασεν, as before, *bath purchased us*. This is plainly a Purchase or Redemption, by Substitution. Mankind was obnoxious to the Curse of the Law, because they were not able to continue in all Things written in the Book of the Law, to do them. Gal. iii. 10. Christ submitted to be made a Curse, in the Room of sinful Man, (for it is written Cursed is every One that hangeth on a Tree. Gal. iii. 13.) that he might by this Substitution, redeem us according to the Almighty's Appointment, from the Curse due by the Law for Transgression. This is much of the same Sentiment and Expression; with that famous Passage in Is. liii. 7. *The Lord hath laid on him the Iniquity of us all.* (חֲפִיעַ בוֹ *bath made it to fall upon him.*) The Septuagint have paraphrased this Passage thus. ὁ Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν. *The Lord delivered him for our Sins.* (to the Punishment of, and as a Satisfaction for our Sins.) The Chaldee Paraphrast hath it more emphatically, thus: חֲפִיעַ כִּלְנָא בְּרִלְיָה *And to pardon the Sins of us all for his Sake:* exactly agreeable to the Idea, the New Testament gives of the same Thing, particularly in the Passage now under Consideration. And a little further viz. Is. liii. 10. *When thou shalt make his Soul an Offering for Sin, &c.* אֶשֶׁם *A Trespass-offering,* as the same Word is translated, Levit. v. 19. and vi. 5, 6. and often elsewhere. This is almost exactly recited by St. Paul, Eph. v. 2. *Christ hath—given himself for us an Offering and a Sacrifice, &c.* It is by no Means probable the inspired Apostle should have applied such a Passage of the Old Testament, where the Word could bear no Construction, but that of an Offering or Sacrifice, had he not designed to represent the Death of Christ under that Idea. Another Place of the same Imporance is 2 Cor. v. 21. *He hath made him to be Sin for us, who know no Sin; that we might be made the Righteousness of God in him.* This Expression would be very strange and almost unintelligible

ligible, that the Son of GOD, *who knew no Sin, should yet be made Sin*, if it were not capable of receiving an Explication from the Old Testament, from whence it was taken, and where both the Greek Word ἁμαρτία, used in this Place, and the correspondent Hebrew חַטָּאת though in general, they signify only *Sin*; yet are frequently used to denote *an Offering or Sacrifice for Sin*. Thus *Exod. xxix. 14.* The Sense and Connection necessarily require the Passage should be translated, *It is a Sin-offering*: Yet the Hebrew is only חַטָּאת דָּוָה and the Septuagint Greek, no more than ἁμαρτία γὰρ ἐστίν. *It is a Sin*. And the Chaldee Paraphrase hath the same. And the same occurs in very many Places in the Old Testament, in the most Part of which, the Construction of the Text necessarily requires the Word to be rendred *Sin-offering*: Particularly *Levit. iv. 33.* *This is the Law of the Sin-offering*: (in the Hebrew it is חַטָּאת) *in the Place where the Burnt-offering is killed, shall the Sin-offering be killed.* חַטָּאת הַבִּישָׁת, in the Hebrew, So *Numb. viii. 8.* *Another young Bullock shalt thou take for a Sin-offering.* (Hebrew חַטָּאת) *for a Sin, &c.*

THE Passage before quoted, from *1 Cor. v. 21.* compared with these, maketh it further evident that the Sentiments relating to the Sacrifices under the Law, were designed, **by the Holy Ghost** to be applied to the Death of Christ as the great evangelical Sacrifice; that Christians might thence be led to form Conceptions concerning the Efficacy of the great anti-typical Sacrifice, in Analogy to the declared Efficacy of the *Mosaic Types*: And considering how plain a Relation these Expressions, in the Old and in the New Testament have to each other; I think the Translators of the latter might have thought themselves sufficiently authorised to have added the Word [*Offering*] in *Italic Characters* after [*Sin*] in this Place of the New Testament, as it is done in very many Places in the Old, particularly those just now cited, to make it
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plain that the Place is to be understood in this Sense; as it is not capable of any other; and it is, as noted before, a Demonstration, the sacred Penman meant to represent the Lord Jesus, as having been *substituted* to bear the Punishment due for human Transgressions, and to **redeem Mankind from the Effects of their Apostasy**. The Blood of Christ is further spoke of as the adequate Price of our REDEMPTION; particularly, in *Rev. v. 9.* the glorified Saints are represented as singing a new Song of Triumph and Praise, unto *the Lamb, which stood as it had been slain, V. 6.* (pointing plainly at the crucified Redeemer) *Thou art worthy, ——— for thou wast slain, and hast redeemed us unto God, by thy Blood, out of every Tribe and Tongue and People and Nation, &c.* I know not how this can, with any Shew of Propriety, be made to comport with the modern Scheme of Christianity, from which the Doctrine of *Redemption* is excluded. How can we conceive the most High should inspire this evangelical Prophet to write such a Description of the Church triumphant in Heaven singing Praises to the glorified Redeemer, in Presence of him that sits upon the Throne, and of the whole cœlestial Assembly, as having, by the Price of his Blood, made the glorious Purchase of their **Redemption from Misery and Ruin** into a State of transcendent Felicity, if that Blood was no otherwise instrumental to the Acquirement of that Happiness, than as being shed in Confirmation of the Truth and Excellence of a **System of moral Doctrine**, of the Conformity to the Precepts whereof that Happiness is the Reward? The Description would, in this View, be unnatural and inconsistent, not like the Method of the Almighty's Communications with the Children of Men. Had the Holy Spirit designed that we should apprehend our Salvation by Jesus Christ, to arise from the Regulation of our Lives according to the Rules, his Precepts of refined Morality prescribe, as the prin-

principal, efficient or meritorious Cause, He would not have represented the glorified Saints ascribing theirs to the *Purchase of the Redeemer's Blood*: ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἱματί σου: *Thou wast slain, and hast BOUGHT US BY THY BLOOD, &c.* I can't help thinking, that nothing but determined Obstinacy can hinder any, who believe these Scriptures to be of divine Inspiration and Authority, from readily and joyfully assenting to a Doctrine so full of divine Consolation as is this, of REDEMPTION THROUGH THE BLOOD OF CHRIST. And nothing but a foolish Pride and Self-sufficiency can influence any to build their Hopes of Salvation upon the sandy Foundation of their own Attainments in moral Righteousness and NATURAL RELIGION, instead of resting upon the Lord Jesus who is our Hope, (1 Tim. i. 1.) the Hope of Israel, and the Rock of Ages. If Righteousness come by the Law, then Christ is dead in vain. Gal. ii. 21.

THE last Text, I shall consider, for establishing the genuine Import of this Term of *Redemption*, is that prophetic Denunciation, in 2 Pet. ii. 1. Which seems as if it were to be accomplished in our Days: *There shall be false Teachers among you, who shall privily bring in damnable Heresies, even denying the LORD, THAT BOUGHT THEM, καὶ ἀγοράσαντα, and bring upon themselves swift Destruction*: The Word is of the same Signification with that used Gal. iv. 5. &c. before-cited, and it might as well have been translated, *that redeemed them*; and it cannot, without the greatest Perversion, be accommodated to the Socinian Scheme. What more is contained in this tremendous Passage, I desire to leave to the serious Consideration of those of whom it is spoken, even those who are *privily bringing in* (τὰς αἰσχρὰς τῆς σωτηρίας: *Heresies of Perdition*, as the Vulgar Latin hath it, exactly to the Greek) *damnable Heresies*, as the English Translators chose to render it.

I HOPE, from an impartial Consideration of the Passages alleged, it will appear, to every unprejudiced

diced Reader, that the Redemption performed for Mankind, by Jesus Christ, is to be conceived of as here represented: And consequently that our Lord Jesus is not only a Prophet, to teach us the Laws of moral Righteousness; but a Priest, by the Sacrifice of himself upon the Cross, *to make Propitiation for our Sins*, and thereby reconcile us to the Father; *purchasing* us to himself for a peculiar People, as a spiritual Kingdom, to be governed and protected by him, till the End of the World: When, having compleated the glorious Scheme of the *Redemption of Mankind*, from the Ruin of their original Apostacy, for which he submitted to all the Consequences of his Incarnation, and having put all Enemies under his Feet, triumphing then over Death, *the last Enemy which was to be subdued*, by the Resurrection and Glorification of all his faithful Servants, *He shall deliver up the Kingdom to God, even the FATHER, when the Son himself shall be subject to him, that put all Things under him, that GOD may be All in all.* 1 Cor. xv. 24, 25, 26, 28.

WHAT I have said under the preceding Head of REDEMPTION considered as the Purchase of the Sacrifice and Death of Christ may seem to have prevented all Necessity of enlarging upon what follows; the Consideration of that Sacrifice having necessarily included the subsequent Ideas: Yet I shall endeavour, from the Consideration of the Terms *Propitiation, Atonement, Expiation, &c.* as they are applied to Jesus Christ, further to elucidate the Subject, and yet further confirm what I trust is already pretty well established; that it was the Design of the Holy Ghost, in the New Testament, that all the Followers of Christ should believe him to have been *the Lamb slain from the Foundation of the World*, as a *Propitiation or Atonement for the Sins of Mankind*; so he is stiled, 1 John ii. 2. *He is the Propitiation for our Sins.* And Ch. iv. 10. *He loved us and sent his Son to be the Propitiation for our Sins.* In both Places the

the Margin hath *Atonement*. As it is in the Text, *Rom. v. 11*. In the two former Places the Greek Word is ἱλασμός, which is derived from the Verb ἱλάομαι or ἱλάσκομαι, which signifies *to reconcile or make friendly; propitium red-dere. Constant*. And is so used plainly with Relation to the Sacrifices under the Law, and it is sometimes so used by the Greek Interpreters. *Num. v. 8*. πλὴν τῷ κριῖ τῷ ἱλασμῷ, &c. *besides the Ram of Atonement, whereby Atonement shall be made for him*. Which Passage is meant of a Trespass, the offerer is supposed to have been guilty of, against some of his Brethren, for which he was obliged to make an equivalent Recompence, with the Addition of a fifth Part, besides this Ram of Atonement, to make Atonement, or Propitiation for his Guilt before the Lord; so *Levit. xxv. 9*. τῇ ἡμέρᾳ τῷ ἱλασμῷ, *in the Day of Atonement, &c.* But those Interpreters have mostly made use of the compounded Words, ἐξιλάομαι or ἐξιλάσκειν and ἐξιλασμός, exactly in the same Sense. So it is *Lev. xvii. 11*. *The Life (Hebr. נַפְשׁ the Soul) of the Flesh is in the Blood, and I have given it you upon the Altar to make Atonement for your Souls, for it is the Blood which maketh Atonement for the Soul*: The Greek is ἱλάσκειν περὶ τῶν ψυχῶν ὑμῶν, τὸ καὶ αἷμα ἀντὶ ψυχῆς ἐξιλάσεται. The Hebrew Word, which, with its Derivatives answers to these Greek Words, is כִּפֶּר the natural and primary Signification whereof, as it is separate from all Relation to Sacrifice, we shall therefore endeavour to establish.

THE Place of holy Writ, in which it first appears, is *Gen. vi. 14*. וְכִפַּרְתָּ כִּבְיֹת וּמַחוּת בַּכִּפֹּרֶת and thou shalt pitch it within and without with Pitch. This Signification is very foreign to our Purpose, and very different from the Sense it is mostly used in. Whether there be any distant Relation between this and that in the next Instance, I shall not presume to determine. *Mercer*, in his Additions to *Pagninus*, endeavours to establish a figurative Relation, adding to *bituminare* or *pice obducere*, which *Pagninus* hath given as the Translation, the
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general Signification *Tegere, operire, &c. to cover*; to authorise which, there are not, that I find, Examples in the *Hebrew Text*: The *Metaphor of covering Sin*, *Psal. xxxii. 1. and lxxxv. 2.* which may perhaps have given Rise to the Notion of *covering*, as the Signification of the Verb כָּפַר is not sufficient to vindicate this Translation. For besides that, in those Places the Word used is not כָּפַר but כָּסָה which properly signifies *to cover*; it is further to be considered, that the Signification of כָּפַר in the following Instances is not to represent Offences as hidden or covered; but to represent the Person offended as appeased and satisfied. So that the different Meaning of this Word in *Gen. vi. 14.* and in the Places after cited make it plain, that a late great Critic was mistaken, in asserting, that no *Hebrew Word* hath more than one principal Signification, from which all its other are derived; which might also be shewn in many other Words, did it belong to our Argument.

THE next Place in which the Word occurs, and which will be more for our Purpose, is *Gen. xxxii. 20.* *Jacob* apprehending his Brother *Esau* was coming against him, with an hostile Disposition, to revenge the Offences he had formerly given him, sends him a Present by the Hands of his Servants; giving this as the Reason: אֲכַפְּרָה פָּנָיו בְּמִנְחָה *I will appease him with a Present.* Which the *Septuagint* translate by the same Word: ἐξιλίσσωμαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις. *I will, by the Present, cause him to receive me with a reconciled Countenance; with a Look of Kindness, Peace, and Goodwill.* So *Exod. xxxii. 30.* After *Moses* had represented to the People the heinous Transgression they had been guilty of, in the Affair of the Golden Calf, he says to them: *Ye have sinned a great Sin; and now I will go up unto the Lord, perhaps I shall make an Atonement for your Sin:* Which he endeavours to do, *v. 32.* by confessing that the People had sinned a great Sin, and intreating the Almighty graciously to forgive them; *to be reconciled to them:* The *Hebrew* is אֲכַפְּרָה אֶת־פָּנָיו and

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and the Greek *ἵνα ἰλιλάσωμαι*; as in the former Place. Another Passage, where the same Word occurs in the same Sense is *Numb. xxv. 13.* The Almighty establisheth the Priesthood to *Phinebas* and his Posterity, *because he was zealous for his GOD, and made an Atonement for the Children of Israel:* Which is otherwise expressed in the 11th Verse foregoing; *He hath turned away my Wrath from the Children of Israel.* This was making the Atonement. The Hebrew Word is *כִּפֶּר*, and the Septuag. have *ἰλιλάσατο*, as before. Again, *2 Sam. xxi. 3.* David saith to the Gibeonites, for Saul's Breach of Covenant with whom, a long Famine had afflicted the Land: *Wherewith shall I make the Atonement, that Ye may bless the Inheritance of the Lord?* That is: How shall I make you amends? What Satisfaction shall I make you for the Injury done you by Saul, that Ye may be reconciled to the People, and forgive the Wrong? The Hebrew is here as in the preceding Places, *כִּפֶּה אֶכֶּפֶר*, and the Greek Translation, *ἐν τίνι ἰλιλάσωμαι*. *Prov. 16. 6.* By Mercy and Truth Iniquity is purged: In the Hebrew it is *כִּפֶּר*. This Verse the Greek hath not, but in *V. 14.* The Wrath of the King is as Messengers of Death; but a wise Man will pacify it, the Greek hath *ἰλιλάσεται αὐτόν*; for the Hebrew *כִּפֶּרְנָה*.

It would be easy to cite more Places, to the same Purpose, in all which the same Hebrew Word hath, without any Relation to Sacrifice, the Signification of restoring Peace and procuring Reconciliation, and the Pardon of Offences; and the Greek Translators have, in all the Places now cited, rendred it by the same Word, which we have already seen, and shall afterwards further see applied, in the New Testament, to denote the Efficacy of the Blood of Christ, to procure a Reconciliation between GOD and Man. But it will be necessary, in the first Place, in some Instances, to shew how this Sense of the Word is used to denote the Efficacy of the legal Sacrifices, of the Mosaic Institution; whence

whence we shall see the Signification which we are contending for, is no less established, than it is from the Account already given.

IN *Chap. xvi. of Leviticus*, we have a particular Account of the Solemnities of the great Day of Atonement, in which, by the Oblation of a Bullock and of the Goat, upon which the Lot fell to be sacrificed, with many other Ceremonies there recited, the High-priest made **Atonement**, first for *himself and his House, V. 11.* then he made **Atonement** for the *holy Place, because of the Uncleanesses of the Children of Israel, and because of all their Transgressions, in all their Sins; and so for the Tabernacle of the Congregation, that remaineth among them, in the midst of their Uncleanesses, V. 16.* then he made **Atonement** for the *Altar that was before the Lord,—— to cleanse and to hallow it, from the Uncleanesses of the Children of Israel, V. 18, 19.* And when he had made an End of *Reconciling*, that is of **making Atonement** (for it is the same Word in the *Hebrew*, *כפר*, and likewise in the *Greek*, *ἐξιλασόμενος*,) for the *holy Place, and for the Tabernacle of the Congregation, and for the Altar; He brought the Live-goat* (upon which the Lot fell to be the *זֶבֶח*, that which was to be sent into the Wilderness, laden with the Sins of the Congregation: Which the *Greek Interpreters* have, for that Reason, called *ἀποπομπῆος*, and the *Vulgate Latin*, from them, *emissorius*; the *English* have called it the *Scape-goat*; the *Chaldee Paraphrast* hath kept the *Hebrew Word*; and the *Jewish Commentators* have shewn plainly, they did not understand it's Meaning.) Upon the Head of this the High-priest laying both his Hands, confessed over him *all the Iniquities of the Children of Israel, and all their Transgressions, in all their Sins, putting them upon the Head of the Goat, and sent him away, by the Hand of a fit Messenger, into the Wilderness, &c.*

THESE, and a good Deal more such like pompous Ceremonies made up the religious Solemnities of this grand

grand Anniversary. And what now was the great End? what the advantageous Consequence of this awful *Apparatus*? Why, great and suitable to the Grandeur of the Service. The great Law-giver and holy Prophet acquaints us fully with the Design, at the End of the Account, v. 30. *On that Day shall He* (the Priest) **make an Atonement for you**, (that is, *for all the People of the Congregation*, v. 33.) *that you may be clean from all your Sins BEFORE THE LORD*. In all this Account, the same *Hebrew Word* is used to signify **Atonement**, and is every where translated by the same *Greek Word*, which we have before shewn primarily to signify, in either Language, *to appease, to reconcile, to obtain Pardon, restore to friendship, &c.* which proves fully this to be the Meaning of the Word, and that these sacrificial Services were instituted for the doing away of Sin, and **restoring the Penitent to the divine favour**, and were universally understood to have that happy Effect.

Now after a serious Consideration of this whole Transaction, and particularly, that it had been a solemn anniversary Service, every tenth Day of the seventh Month, for a Matter of fifteen hundred Years; can any one suppose, that the inspired Penmen of the New Testament should represent the Death of Christ, as being an **Atonement** or **Propitiation** for the Sins of all penitent Believers; and that in the same Terms, which had been applied to give the same Idea, with Respect to these Sacrifices under the Law; and make this Representation to those very People, among whom that Version of the old Scriptures, in which those Terms are so applied, had been familiarly used, for near three Hundred Years; and yet that after all we are to believe, they did not design their Readers should understand any such Thing; *this is incredible, absurd, impossible.*

ONE might think this Argument alone, if there were no other, would be sufficient to establish the Scripture Doctrine of Salvation by Christ Jesus, as being, by his

Death, the Propitiation for the Sins of the World.

In the *Greek* Translation of those many Places in Ch. xvi. of *Lev.* where Atonement is said to be made for Sin, as v. 6. 10, 11. 16, 17, 18. 24. 27. 30. 32, 33, 34. and in very many other Places, the *Greek* Verb *ἱλάσκομαι*, or some of its forms or Derivatives, is used. So v. 16. *He shall make an Atonement, — because of all their Transgressions, in all their Sins, &c.* In the *Greek* it is *ἱλιάσεται περὶ πάντων τῶν ἁμαρτιῶν αὐτῶν*, So v. 30. *He shall make Atonement for you (ἱλιάσεται περὶ ὑμῶν) to cleanse you from all your Sins:* And v. 34. *To make Atonement for the Children of Israel (ἱλάσκει περὶ τῶν υἱῶν ἰσραὴλ) for all their Sins.* In all these Places and very many more, we see the *Hebrew* Verb *כָּפַר* and the *Greek* Verb *ἱλάσκομαι*, with their Derivatives, as above said, have the same Signification, when applied to shew the Efficacy of Sacrifices, as they have with Respect to other Affairs in general. And we have not the least Reason to think the Penmen of the New Testament would change their Meaning; but that *St. John*, for Instance, in the Place before cited, 1 *John* ii. 2. *αὐτὸς ἱλασμὸς ἐστὶ περὶ τῶν ἁμαρτιῶν ἡμῶν.* *He is the Propitiation, (the Atonement,* for these two Words are of quite the same Meaning) *for our Sins:* I say, we have not the least Reason to doubt, but that the holy Apostle designed the Word here used to be understood, as it was by all understood in the *Greek* Version of the Old Testament which they had in their Hands. And the same is equally true of that other Passage in the same Epistle, Ch. iv. 10. *ἀπέστειλε τὸ υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν:* *He sent his Son to be the Propitiation (the Atonement) for our Sins.* This was expressly the principal Design of his coming into the World. And this Manner of Expression is so suitable to the Style used in the Old Testament concerning Sacrifices, that it is impossible to mistake the Meaning. The Scripture makes mention of the cleansing and purging away of Sin, as a natural Consequence of Atonement. *Lev.* xvi. 30. *The Priest shall make*

make an Atonement for you, to cleanse you from all your Sins before the Lord. Num. viii. 21. Aaron made an Atonement for them to cleanse them. 1 Sam. iii. 14. The iniquity of Elies's House shall not be purged with Sacrifice, nor offering for ever. And so natural an Attendant was this of the other, that the Septuagint have sometimes put cleansing for Atonement, as particularly, Exod. xxix. 36. *Thou shalt offer, every Day, a Bullock for a Sin-offering for Atonement: and thou shalt cleanse the Altar when hast made Atonement for it* וְהִסָּאתָ עַל-הַמִּזְבֵּחַ בְּכֶפֶרְךָ עָלָיו and thou shalt offer a Sin-offering upon the Altar, when thou makest Atonement for it. So the Hebrew signifies, for the Verb כָּפַר which, in the Conjugation Kal, signifies to Sin, in the Conjugation Pibel, הִסָּא signifies to purge away Sin by Sacrifice. The Word הִסָּאתָ as we have before seen (P. 105.) being frequently put for a Sin-offering, and by Metaphor the same Verb is used to denote any way of removing or expiating for Guilt or Blame, as was shewn before of the Verb כָּפַר So Gen. xxxi. 39. *I bore the (Blame or Guilt: Heb. וְהִסָּאתִי I expiated, I made amends for it, I bore) the Loss of it.* And so the Word is used to denote Atonement for Sin by Sacrifice, as in the Place before cited; and Lev. viii. 15. *And Moses —purified the Altar* וְהִסָּא, and sanctified it. And so Lev. ix. 15. *He took the Goat —and offered it for Sin* וְהִסָּאתָּו. The same occurs in many Places beside. And it is by the Greek Interpreters translated by the Verb καθαρίζειν, to purge or cleanse. And so they have made the Place above cited, Exod. xxix. 36. τὸ μαζάριον ποιήσεις τῇ ἡμέρᾳ τῇ καθαρισμῷ, ἢ καθαρῖος τ' εὐσταθήσῃον, &c. *Thou shalt offer a Bullock for a cleansing, or Purgation, &c. And v. 37. Seven Days shalt thou make an Atonement for the Altar.* Heb. כָּפַר. This in the Greek is ἑπτὰ ἡμέρας καθαρῖος τὸ εὐσταθήσῃον: *Seven Days shalt thou cleanse the Altar.* Sometimes they have rendered the Words in a different Manner. Ezek. xliii. 22. *They shall cleanse the Altar, as they did cleanse it with the Bullock.* Here the Hebrew is: וְהִסָּאוּ אֶת-הַמִּזְבֵּחַ בְּאַשְׁרֵי הִסָּאוּ בְּכֶר. *They shall offer a Sin-offering*

offering for the Altar, as they did offer a Sin-offering, &c. For which the Greek hath, ἐξιλάσονται τὸ θυσιαστήριον καὶ ὅτι ἐξιλάσαντο ἐν τῷ μόχῳ. *They shall atone, &c. as they did atone, &c.* And in the same Manner, in v. 23. and v. 26. and Ch. xlv. 18. and 2 Chron. xxix. 24. and elsewhere. So that it is plain from these varied Versions, that these Translators who surely well understood the Hebrew Text, took these Words, which are rendered by the Terms, *Reconciliation, Atonement, Cleansing, Offering for Sin, &c.* to be all nearly of the same Import. And the Word καθαρίζειν, *to purge or cleanse*, is from them taken into the New Testament, in the same Signification. So 1 John i. 9. *If we confess our Sins, he is faithful and just to forgive us our Sins; and to CLEANSE us from all unrighteousness, καθαρίσῃ ἡμᾶς, &c.* This hath a manifest Relation to cleansing by the Sacrifices of Atonement, as it is particularly expressed, Lev. xvi. 30. the Place before cited; *the Priest shall make an Atonement for you, to cleanse you from all your Sins before the Lord, and ye shall be clean.* So it is in the Hebrew, and the Greek Version is the same: ἐξιλάσεται περὶ ὑμῶν καθαρίσαι ὑμᾶς—καὶ καθαριθήσεσθε. And in the seventh Verse preceding, *the Blood of Jesus Christ his Son cleanseth us from all Sin; καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας*, quite similar to the foregoing Expression of the Septuagint Greek, and can mean nothing, but that the Blood of Christ is the *Atonement* to purge away Sin. The same meaning is necessary for the Explication of of that Text, Heb. ix. 14. *How much more shall the Blood of Christ—cleanse your Consciences from dead Works; καθαρίσει:* This hath an evident Relation to the expiatory Sacrifices, under the Law, whereby the Guilt of Sin was removed, *was cleansed or purged away*, and so *the Worshipers had no more Conscience of Sin.* Heb. x. 2. For which Purpose the Blood of Christ is, in the Place before cited, shewn, upon the Comparison, to be much more effectual. *For it is not possible that the Blood of Bulls and of Goats should, of itself, take away Sins.* Heb. x. 4. But

4. But Jesus Christ did, *by himself, purge our Sins.* Heb. i. 3. where the Greek is: καθαρισμὸν ποιήσας: *having made a cleansing*; that is, an Atonement for them. Of the same Import is that in Heb. ix. 26. *Once in the End of the World hath He appeared to put away Sin, by the Sacrifice of himself.* The Efficacy of the Death of Christ is here plainly compared with that of the legal Sacrifices, and it is declared how much more effectual it is, for the *putting away* of Sin: ἐν ἀδίκῳ ἁμαρτίας: Which is exactly of the same meaning with the preceding καθαρισμὸν ποιήσας τῶν ἁμαρτιῶν. For καθαρισμός, *cleansing*, is no other than ἀκαθαρσίας ἀδίκῳ, *the putting away of Uncleannefs*, and it can, with propriety, be no otherwise understood. And particularly, how must the Sense and Connection of this Passage, which in this View is easy and natural, be strain'd and perplexed, to make it any how to comport with the Idea of our Saviour's Dying, only in Confirmation of the Truth of his Doctrine? Had this been the only, or the principal End of the Death of Christ, the great Apostle of the Gentiles would not have writ concerning it, to his Countrymen, the *Hebrews*, in Terms so foreign, and which had never been once used with that meaning, in all their Scriptures, but had, on the Contrary, been familiarly used, for many Generations, in the most solemn Services of their national Religion, in their natural and proper Signification, to denote the Efficacy of their Sacrifices for the **Atonement and purging away of Sin**; especially as the Apostle had several Times, in this Epistle, made an express Comparison betwixt the Effect of the Death of Christ and that of the expiatory Sacrifices under the Law: And indeed, considering the Thing in this Light, it must appear absurd to suppose, the Apostle should design the Words not to be understood in their natural Sense. To all which may be added, for further Confirmation: That if the only or principal End of the Death of Christ had been to be a Testimony of the

the Truth of his Doctrine, He would not always, not only in this, but in all his other Epistles, have spoke of it in so perplext and unintelligible a Manner; but would, at least sometimes, have mentioned in its full Propriety: But I do not remember one Passage, in all St. Paul's Writings, or in all the New Testament, to that Purpose; Though there be a good many which speak of it, as the Accomplishment of the *Prophecies which went before of him*, in the Writings of the Old Testament; which spake of his Death, *which he should accomplish at Jerusalem*, as the grand Atonement and Expiation for the *cleansing*, the *purging away* of the Sins of the World.

NOR was the sacrificial Service under the Law effectual for the general Expiation of Sin, only at the appointed Seasons of solemn stated Observation; but it was used for the same salutary Purpose upon particular Occasions of public, or of private Transgression. For both Occasions there are Directions given in *Levit. iv.* And a very remarkable Instance of the former is recorded in *Numb. xvi. 46, 47.* When the Almighty had, by a terrible Judgment, manifested his Displeasure against *Israel*, for their Transgression, in the Affair of *Korah, &c.* and the Plague was also begun; *Moses* saith unto *Aaron*: *Take a Censer, and put Fire therein from off the Altar, and put Incense thereon, and go quickly unto the Congregation, and make an Atonement for them (וְקָרַב עֲלֵיהֶם) for there is Wrath gone out from the Lord: The Plague is begun. And Aaron took as Moses had commanded, — and made an Atonement, — and the Plague was stayed.* In this Instance, in particular, the Almighty was pleased to honour his own Institutions in a most remarkable Manner. Another Instance, not unlike this, is in *2 Sam. xxiv. 25.* When the LORD had sent the Pestilence upon *Israel*, for *David's Sin* in numbring the People; although, as it is expressed, the LORD repented him of the Evil; yet before he would withdraw his

his Commission from the destroying Angel, the Prophet was sent to admonish the King to offer Burnt-offerings and Peace-offerings; *And so the LORD was intreated for the Land.* The Almighty could, if he had thought fit, have pardoned the Crime, and remitted the Judgment, upon *David's* earnest Supplication, 1 *Chron.* xxi. 17. As our modern Reformers of Christianity think he must now (and for the same Reason always) do, from the Necessity of his own eternal Goodness: But we see He did not choose, in either of these or in a great many other recorded Instances of his Dispensations, to adjust his Conduct to the Measures of human Prudence; but so as to make it appear, that *the Lord seeth not as Man seeth*: And that oftentimes *that, which is highly esteemed amongst Men, is an Abomination in the Sight of GOD.* *Luke* xvi. 15. *Vain Man would be wise,* and measure the Counsels of the most High, by the short Line of his own Understanding, in which Attempt, no Wonder Men shew themselves to be *vain in their Imaginations, and that their foolish Hearts are darkned.* They think, in the greatness of their Folly, that essential Goodness cannot but treat penitent Sinners on the same Foot, with those, who have never transgressed; and accept of their imperfect Obedience to Justification, as of the perfect Virtue of such as never fell. Whereas, on the contrary, the Almighty hath, in all Ages, chose so to manifest his Goodness, in the Pardon of human Transgression, as at the same Time to declare his Righteousness, and his Abhorrence of Sin, by not dispensing this Grace of Pardon, without something performed on the Part of the Sons of Men, by divine Appointment, in the Way of Satisfaction for Transgression and Atonement of Guilt. And accordingly, for near four Thousand Years, certain sacrificial Rites were, by his own Institution, observed for this Purpose; which were of old understood, by many of the Jewish Nation, as well as since by the whole Christian Church,

Church, to prefigure the *Messiah*, who was to come, to be the Saviour of Mankind; on which Account alone those Sacrifices were *effectual for Expiation*; till the Time appointed, when the Son of God came into the World, and died upon the Cross; which Death is, in *Acts ii. v. 23.* declared to have happened according to *the determinate Counsel and Foreknowledge of GOD*; and to have been by him ordained to be *the true Atonement* for the Sins of the World: And that not only in general, but, as was shewed above, with Respect to the legal Sacrifices, for the particular Sins of every Individual, who is duly qualified to receive the Benefit. *1 John ii. 1, 2.* *These Things I write unto you, that ye sin not; and if any Man (any one in particular) sin, we have an Advocate with the Father, Jesus Christ the Righteous: And He is the Propitiation for our Sins.* So that, in all Respects, the Death of Christ is, in the New Testament, declared to be that, in Substance and Reality, which the legal Sacrifices were in Type and Prefiguration only.

THE intelligent Part of Mankind, *Jew and Gentile*, as hath been already noted, always knew the Efficacy of Sacrifice, for the Expiation of Sin, did not, could not arise from any *natural Reason* of Fitness or Propriety: *Will I, saith the Almighty, eat the Flesh of Bulls or drink the Blood of Goats?* *Psal. l. 13.* but merely from the divine Authority of its Institution, which they always believed it their indispensable Duty to pay the most absolute and implicate Regard to, and never presumed to bring the Reason of the Institution to the Test of their own Judgment and Understanding, which, as we have before seen, is no less a Duty to us, under the Gospel, than the same was to our first Parents in *Paradise*, or to Mankind under any other Dispensation: But rather are we under much stronger Obligation to render a most ready and implicate Assent to the Doctrines of divine Revelation, in the Gospel; and particularly this of the

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Expiation of Sin by the Blood of Christ; and that as well upon the unquestionable Authority of so many express Declarations, as because of the infinite Superiority of the Value of the Blood of Christ, considered as an **expiatory Sacrifice**, and its consequent greater Fitness, even in the Judgment of *human Reason*, to answer the gracious Purpose. With the utmost Resignation therefore ought we to receive this heavenly Doctrine: and with the highest Gratitude, take HIM for our **great Atonement**, our Saviour, our Redeemer, *whom GOD hath set forth to be a PROPITIATION through Faith in his Blood; to declare his Righteousness for (or by) the Remission of Sins*——that he might be just and the Justifier of him which believeth in Jesus, Rom. iii. 25, 26. The Almighty is here represented as under a Necessity, in Point of Justice, after Atonement made, to pardon the believing Penitent.

THE Word *ἱλαστήριον*, which is here translated *Propitiation*, is of the same Original and Import with that in 1 John ii. 2. and Ch. iv. 10. before quoted, but not quite the same Word: The former is by the Greek Translators, put for *Atonement, Propitiation, &c.* this is that by which They have translated the Word, which the *English* Translators have chosen to render by the Word **MERCY-SEAT**. The *Vulg. Latin* hath it *Propitiatorium*. The *Hebrew* is כַּפֶּרֶת from כָּפַר to make Atonement, as before. This was the Covering of the Ark, which stood within the Vail, in the Holy of Holies; whither the High-priest alone entred only once a Year, *not without Blood*, Heb. ix. 7. *which he offered for himself, and for the Errors of the People*. In Exod. xxx. 10. whence this is cited, it is: כִּדְם הַטָּמֵא הַכֹּהֵן וְכִפֶּר אֲדָרָתוֹ : and Aaron shall make Atonement with the Blood of the Sin-offering of Atonements: which the *Greek* hath.——ἐν τῷ αἵματι τοῦ καθαρισμοῦ: *with the Blood of Cleansing*, agreeable to what was noted a little before: And this the Apostle declares to have been done, by Way of

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Prefiguration of the *Entrance* of our blessed Lord, Once (*ἐφάπαξ* once for all) by his own Blood, into Heaven; having obtained eternal Redemption for us. The Ceremonies of this great Anniversary were the most solemn of any Thing in all the *Jewish* Religion: And the Apostle made Use of this Word in this Place, probably to denote, that as the *Mosaic* High-priest did, one Day in every Year, (which is all the Apostle can mean when he says *once every Year*, for the High-priest entred within the Vail several Times, that Day) make Atonement upon this Propitiatory, this MERCY-SEAT, for all the People of *Israel*, to cleanse them from all their Transgressions, in all their Sins, *Levit.* xvi. 30. So all Mankind should, by *Jesus Christ*, as the great Propitiatory, be once for all, by his Oblation of himself upon the Cross, freed from the Guilt of all their Transgressions, upon their performing the Conditions of Faith and Repentance, upon which that Benefit is suspended. It is moreover observable, that it was upon this MERCY-SEAT, the Almighty was said to dwell *between* (or rather, I think, *in* or *with*) the golden Cherubims, which overshadowed it. *1 Sam.* iv. 4. The People sent to *Shiloh*, to fetch thence the Ark of the Covenant of the Lord of Hosts, which dwelleth between the Cherubims. And the same *2 Sam.* vi. 2.—whose Name is called, The LORD of Hosts, which dwelleth between the Cherubims. *Psal.* lxxx. 1. Thou that dwellest between the Cherubims. In these Places, and wherever else this Expression occurs, the *Hebrew* is the same: יְשֵׁב בֵּין כְּרֻבִּים—and the Particle בֵּין between is not in any of them: So that the truest and most literal Translation would be, who dwellest (or who dwelleth) in the Cherubims: As *Gen.* iv. 20. יֵשֶׁב עִין such as dwell in Tents. And the same *Gen.* xxv. 27. And *Psal.* ix. 11. יְשֵׁב צִיּוֹן The Lord which dwelleth in Zion. *Isa.* ix. 9. וַיֵּשֶׁב שְׁמָרוֹן and who inhabiteth (the Inhabitant of) Samaria. The Septuagint have translated it to the same Sense, καθεσίων χερουβίμ and

ἐπὶ τῶν Χερουβὶν, *sitting upon the Cherubims*; and the Vulgate *Latin* hath, *super Cherubim*. So that it may seem, that it pleased the Almighty, to vouchsafe to accompany those golden Representatives of Cherubs, in that most holy Place with his gracious Presence, in a peculiar Manner; that they might serve to typify and prefigure the great Messiah, in whom dwelleth all the Fullness of the Godhead bodily, Col. ii. 9. And this was very probably one Reason, why the inspired Writer made Use of the Word ἱλαστήριον, in the Passage now under Consideration, especially as it is further said of the Mercy-seat, Exod. xxv. 22. *There will I meet with thee, and I will commune with thee, from above the Mercy-seat, from between the two Cherubims, — of all Things, which I will give thee in Commandment, unto the Children of Israel.*

AND on this Account, no less than the former, the Word is applied to Jesus Christ, as the Mediator between God and Man, to communicate to us what the Father gave him in Commandment, John viii. 28, 38. — xii. 50. — xiv. 10, 31. — xv. 15. &c. and to exhibit our Requests and Wants to the Father. Rom. viii. 34. 1 Tim. ii. 5. Heb. vii. 25. — ix. 15. &c. So that if we will allow the holy Scriptures to speak their own Sense, and take that to be the Meaning of these Passages, which the Holy Spirit plainly points out; we must believe, the Lord Jesus Christ, by his Death upon the Cross, was a Propitiation for the Sins of Mankind: To make it consistent with the Justice of the Divine Government to pardon a guilty World: And likewise a Propitiatory, or Medium of Intercourse; a Mediator between GOD and Man.

THUS, Dr. Hammond says, the Word ἱλαστήριον, in this Place, should not have been translated by the Word *Propitiation*, but *Propitiatory*; “Christ being
“ now the Antitype prefigured by that Covering of the
“ Ark, because God exhibited, and revealed himself

“ in Christ, as the *Propitiatory* was the Place where God
 “ was wont to exhibit himself peculiarly.” And Dr.
Whitby speaks of it to the same Sense. “ In the Old
 “ Testament, *saith he*, we find the *Mercy-seat* still
 “ stiled *ἱλαστήριον*, because it was the Place where God
 “ promised to be propitious to them, and where the
 “ High-priest made an Atonement for himself, and
 “ all the Congregation, by sprinkling the Blood of
 “ the Sin-offering before the *Mercy-seat*: When there-
 “ fore the Apostle saith, that God hath set forth
 “ Jesus Christ to be a *Mercy-seat* to us, through
 “ Faith in his Blood, we have Reason to believe the
 “ Blood of Christ, as our Sin-offering, doth make
 “ Atonement for us.” And hence he argues, as I
 am endeavouring to do, against the *Socinians*, for the
 Efficacy of the Death of Christ, for the Remission
 of Sins.

Dr. *Hammond* saith the Word *ἰλάσις*, which is, in
Rom. iii. 26. translated *just*, should rather have been
merciful; though he allows that the other Version
 may be justified, “ as the Satisfaction made and the
 Price paid for our Sins by Christ, were the *merito-
 rious Cause* of Remission and Justification. But
 Dr. *Whitby*, on the other Hand, asserts, “ That
 “ the Word *ἰλάσις* is used about eighty Times in the
 “ New Testament, and not once in that Sense of
 “ Clemency and Mercy: ——— And that when it
 “ relates to God, as here, it always signifies, either
 “ the Equity and Congruity of his Dealings, as
 “ 2 *Thess.* i. 5, 6. or his Faithfulness to his Word,
 “ 1 *Jo.* i. 9. *Rev.* xv. 3. or his vindictive Justice, as
 “ *Rev.* xvi. 5, 6, 7. and xix. 2. 2 *Tim.* iv. 8.” — If
 our *Socinian* Gentlemen will but allow the Word to
 have the same Meaning in this, which it hath in
 other Places, or to have a Meaning in any Manner
 suitable to its original, (*ἰλν̄ jus, justitia, fas.* Scap.) the
 Sense of the Place must plainly be, as is before repre-
 sented, that the Almighty, under the Gospel Dispen-
 sation,

sation, pardoneth the Sins of believing Penitents, not merely in Consequence of his essential Goodness, though that be the original Foundation of the whole OEconomy; but in Consequence of his fœderal Righteousness, in Performance of the Conditions of the Covenant of Redemption, *that by two immutable Things, in which it was impossible for GOD to lie, we might have a strong Consolation; who have fled for Refuge, to lay hold upon the Hope, which is set before us.* Heb. vi. 18. But the Word, in this Passage, cannot, with any Propriety, be understood upon the Socinian Scheme.

FROM what I have said upon this Subject, I hope it will plainly appear, that it was the sovereign Will and Pleasure of the Almighty to appoint the Death of our Lord Jesus Christ, to be a *Propitiation, Atonement and Expiation* for the Sins of all Mankind, and that, as was before shewn, it is the Duty of every CHRISTIAN to believe what the Gospel hath so plainly declared; although it may not be in our Power fully to adjust the Propriety of the Doctrine to the Apprehensions of human Reason.

BEFORE I proceed to what remains upon this Subject, I think it necessary here to make a Digression, in order to vindicate what I have writ in P. 109, 110, of this Work, upon the Word כִּפָּר, which I now apprehend will be liable to considerable Exception, as I find that besides what I there noted, of *Mercer's* Additions to *Pagninus*, other very great Men have asserted, that the Verb signifieth *to cover* in general: Particularly the very learned Dr. *Hammond*, in his Notes on Rom. iii. 26. (the Place just now discuss'd) saith, the Word כִּפָּר signifieth two Things, *to cover*, and *to expiate*. And in his Notes on Heb. ix. 5. to which he refers, in the other Place, for further Explanation, he writes the same Thing, with this Addition: "That it signifies, either simply *to cover*, or to
" *cover*

"*cover with Pitch.*" The learned Father *Calasio*, assigns to this Word seven Significations, the first whereof he reckons *textit, pice obduxit, &c. to cover, to pitch, &c.* I find another very learned Writer, Dr. *Patrick*, saith the same Thing. I have, in the Place before-mentioned, noted, that the Word doth assuredly signify *to cover* or *daub over with Pitch*: But that is very far from giving it the Signification of *covering* in general, (as *Mercer* and other learned Men, perhaps from him, assert:) In which Sense, I am humbly of Opinion, upon a diligent Inquiry, it will be found not to occur in all the Scripture. Nor doth it appear, from Father *Calasio's* Comparison of the Languages, that it hath that Signification, in any of the other oriental Tongues, or in the Dialect of the Rabbins. And I desire to observe, in my own Vindication, that the two *Buxtorfs*, Father and Son, to whom the later Ages have produced few equal in *Hebrew* Learning, have not, that I have been able to observe, any where assigned this Signification to this Word. But to make out what I have asserted, let us examine the Places produced by Dr. *Hammond* and Father *Calasio*, as Instances of what they assert, which will, I think, mostly be in my Favour. The Doctor in the first Place saith, that the *Mercy-seat* was a Covering for the Ark, and as the *Hebrew* Name for that is כַּפֹּרֶת from כָּפַר he would conclude from thence that the Verb must signify *to cover*. To confirm this, he quotes *Exod. xxv. 21.* וָנָתַתָּ אֶת־כַּפֹּרֶת עַל־הָאֲרוֹן מִלְּמַעְלָה and thou shalt put the Mercy-seat above upon the Ark. We are here told, the *Mercy-seat* was put above, and upon the Ark; but it is no where said, that it covered the Ark: And yet it assuredly did so; but that was not its principal Use, and that from which this Part of the sacred Furniture received its Denomination; which was vastly superior, even to be an Habitation for the most High, and the Place of his peculiar Residence amongst the Children of Men.

Where

Where he was pleased to appoint certain religious Rites, of peculiar Solemnity, to be performed once every Year, for *Atonement of the Sins* of the whole Congregation of the People of *Israel*; to cleanse them from the Guilt of all their Transgressions before the Lord. Which important Transaction gave Name to that Day, on which, and to that Part of the sacred Furniture, by which it was performed: For which Reason it was, I think, never called *מִקְדָּשׁ* as *Exod.* xxvi. 14. nor *כִּסֵּי* as *Num.* iv. 14. But was always spoken of by the Name *כַּפֹּרֶת* The Propitiatory or Mercy-seat. The Doctor writes as if he apprehended that the Propitiatory was, in the Greek Version usually called *καταπίτσμα*; But this, I humbly conceive, was a Mistake of that very learned Writer; that Name having been, by the Greek Translators, given to the Vail of the Covering, which in the Hebrew is called *כַּפֹּרֶת*, which divided betwixt the holy Place and the most Holy: *Exod.* xxvi. 31. But never to the Mercy-seat, which is in the Hebrew always called *כַּפֹּרֶת*, and in the Greek *ἱλαστήριον*, except in *Exod.* xxx. 6. and in *Cb.* xxvi. 34. In the former Place there is an Undistinctness of Sense and Connection: But whoever will consider, that the Altar of Incense, which is there spoken of, stood without the Vail, and that the Greek of that Verse is defective, as may be seen by comparing it with the Hebrew, or with the other Versions, will find that the Particle *עַל* in the Hebrew, and the correspondent *ἐν* in the Greek, only signify that the Vail hung before the Ark, so as to hide it from the Sight of those which were in the Sanctuary: And so they signify *Exod.* xl. 3. But they do not there signify that any Covering was laid upon the Ark, as the Mercy-seat was, as it is expressed in the latter Part of the Verse, which is omitted in the Greek Version, the Word *τῷ καταπίτσματι* being put for *τῷ ἱλαστήριῳ*, as it ought to be from the Hebrew Word, which is the same here, as it is wherever it is so rendered.

BUT

BUT suppose the Word כִּפֶּרֶת were allowed to be truly rendred, by the Word καταπίτασμα, which can never be proved, yet, from thence it would not follow that כִּפֶּרֶת should signify a *Covering*, or כִּפֶּר to *cover*, because the Greek Word hath not that Signification, but that of *something expanded or stretched out*, and so is very properly put to signify the *Vail*, or *Curtain*, which was hung up to divide betwixt the *Holy Place*, and the *Holy of Holies*. And so it is used *Exod.* xl. 3. before cited, and in *V.* 21. *He brought the Ark into the Tabernacle, and set up* (וַיִּשָּׂא and put up) *the Vail of the Covering and covered the Ark of the Testimony*: Where it is very plain, the *Covering* here meant must be as above described; and to make out this Signification, there is added, in the *Hebrew*, the Word מִסְכָּה, as פִּרְכָּת would not alone suffice to express that Meaning. This the *Greeks* have, with their usual Uncorrectness of Translation, by a Transposition of the Words, made κατακάλυμμα καταπετάσματ^ς, instead of καταπίτασμα κατακαλύμματ^ς, as it is in the *Hebrew*: But they use not this Word to signify the *Propitiatory* or *Mercy-seat*, which they properly translate only by the Word ἱλαστήριον. Nor is the Verb כִּפֶּר, or its Derivatives ever used to signify *Covering*, in all the Old Testament; except what is said of covering the Ark with Pitch, *Gen.* vi. 14. Of this we may be convinced by examining some Places, where one might most probably expect to find it. In *Gen.* viii. 13. the Covering of *Noah's Ark* is not called כִּפֶּרֶת, but מִכְסָּה, from כָּסָה to *cover*. In the Description of the *Cherubims*, where it is said, *Exod.* xxv. 20. and xxxvii. 9. *that the Cherubims stretched out their Wings on high, and covered with their Wings over the Mercy-seat*: In neither Place have we the Word כִּיפְרִים or מִכְפְּרִים to signify *covering*: but סִכְכִּים in the former Place, and סִכְכִּים in the latter. The same Idea is expressed, 1 *Kings* viii. 7. and 2 *Chro.* v. 8. with respect to the *Cherubims* in *Solomon's Temple*. *The Cherubims spread forth their Wings over*
the

Place of the Ark, and the Cherubims covered the Ark. In neither of these Places is the Verb כפר used, but in the former it is ויסכי, from סך, and in the latter ויכסי, from כסה, each signifying to cover. So, in Num. xvi. 39. where the Censers of Corah and his impious Associates are ordered to be made into broad Plates, for a Covering of the Altar, the Word for Covering is צפה from צפה, which is used to denote the overlaying the sacred Utenfils with Gold or Silver, &c. as Exod. xxv. 11. &c. So that this learned Writer hath not at all made it appear that the Verb כפר signifieth simply to cover, as he asserted. And that the contrary is the Case will be more fully evident, from an impartial Examination of the Instances, by which Father Calasio hath endeavoured to evince the same Thing. That very great Master of Oriental Learning hath ranged the Word כפרת under the first Class of Words from כפר, to which he hath assigned the Signification of Covering; I suppose for the same Reason as Dr. Hammond and some others have done, merely because, in the Disposition of the holy Furniture, the Mercy-seat was appointed to be laid upon the Ark. For although he hath put the Words textit, operuit, linivit, oblinivit, bituminavit, as the primary Signification of the Verb; he hath not given one Instance of its being applied in the Sense of any one of those Verbs, in the whole Scripture, except the last and that only once, with respect to the Ark of Noah. And by Examination of his Concordance, as well as that of Buxtorf, it doth not appear, that it occurs at all elsewhere with the Meaning of any one of those Verbs. And in all those Places where he hath translated כפרת, by any of the Words opertorium, operculum, testorium, &c. The Sense, every where, requires it to be rendred by the Word Propitiatorium, as much as in the other Places, where he hath so translated it; and so it is rendred, both by the Septuagint Greek and by the Vulgate Latin, as is noted in

the Margin of Father *Calasio's* Book. Thus in the first Example, *Exod. xxv. 17.* וַעֲשֵׂתָ כִפְרֵת זָהָב, which he hath translated: *et facies opertorium auro*: The *Vulgate Latin* hath it: *Facies et propitiatorium de auro*: And the *Septuagint Greek* is: καὶ ποιήσεις ἱαλᾶσθῆριον χρυσίου: Both as the *English* and the other modern Versions: *And thou shalt make a Mercy-seat of—Gold.* So *Lev. xvi. 15.* הַכִּפְרֵת קִדְמָה וּלְפָנֶי הַכִּפְרֵת, which he translates thus: *Tectorii ad Orientem et ad facies tectorii*: i. e. of the Covering to the East, and before the Covering. For which the *Greek Translation* hath, ἐπὶ τῷ ἱαλᾶσθῆριον καὶ ἀνατολᾶς κατὰ πρόσωπον τοῦ ἱαλᾶσθῆριου, upon the Mercy-seat Eastward, and before the Mercy-seat: as it is in the *English* Version. The same is equally true of every other Example, alleged by any one, to vindicate this Signification of *Covering*. Now if these two learned Authors of *Hebrew Concordances*, in the Composition whereof they were obliged critically to examine and remark upon every Sentence, Word and Letter, in the Bible, have not found one single Example to vindicate the Signification of *Covering*, which these, and perhaps other learned Men, have assigned to the Verb כִּפַּר and to the Noun כִּפְרֵת, except as before, which is nothing to the Case; one may safely pronounce that that Signification doth not belong to them: And that therefore so great Men as *Dr. Hammond*, *Father Calasio*, *Mercer*, &c. were in this mistaken; which I should not have taken this Pains to prove, had not the Sheet wherein I had asserted, as before noted, been printed off, before I was aware, I had contradicted Writers of such Character. And this I hope the candid Reader will take as a sufficient Excuse, if he think I ought to make one.

FROM the preceding Observations, I think, it will be evident, that the same Idea is, in the New Testament, applied to denote the Efficacy of the Blood of Christ, as the Price of the Redemption of the apostate

state Race of fallen Man, from Sin, Death and Hell, which was applied to denote Redemption, in any Way, under the Old Testament; and particularly such as appertained to the ceremonial Institutions of the Law of *Moses*, wherever that Idea occurs; as in the Instances before mentioned. It is also evident, that the Idea of Atonement or Propitiation, which was performed by various Rituals, under the Law, for the Pardon of Sin, is in the New Testament, applied to the Blood of Christ, as shed, by the Appointment of the Almighty Father, to be an **Atonement for the Sins of the World**: And that this was prefigured by the typical Sacrifices of Atonement under the Law. The near Affinity of these two Ideas, and with how much Propriety they are applied to Jesus Christ, will pretty well appear from what hath been observed upon each of them separately: And it will more fully be evident from the Union of the two Ideas in one and the same Subject, and that in the general and original Import of the Words, and without all Relation to Sacrifice; as it is in *Exod. xxi. 30*. It is in this Passage instituted, that if any one's Ox, which had been known to push with his Horn, should happen to kill a free Person, besides that the Ox must be stoned, the Owner should be also put to Death: But this capital Punishment might (perhaps in some Cases) be changed into a pecuniary Mulct. And so it is said: *And if there be laid on him a Sum of Money, then he shall give for the Ransom of his Life, whatsoever is laid upon him.* The Mulct, called, in our Translation, *A Sum of Money*, is, in the Hebrew, כֶּפֶר, an Atonement or Expiation; and the same is termed afterwards פְּדוּתוֹ: *The Ransom of his Life* (Heb. of his Soul). The Greek of the Septuagint hath expressed both the Hebrew Words by the Greek λύτρα. Εὰν δὲ λύτρα ἐπιβληθῇ αὐτῷ, δώσει λύτρα ἢ ψυχῆς αὐτοῦ: *If a Price for the Ransom of his Soul be laid upon him, he shall give the Price of his Soul's Ransom.* A like Con-

nection of these two Ideas occurs in *Psal. xlix. 9.* אִם לֹא פָדָה יִפְדֶּה אִישׁ לְאֶחָיו : *None of them can by any Means redeem his Brother, nor give to God a Ransom for him.* The Hebrew is an *Atonement* for him: And what is in the former Part of the Verse called *Redemption*, is in the latter Part mentioned under the Notion of *making Atonement*: And the Greek Interpreters have translated, or rather paraphrased it by the same Words, we have observed often before; though not in the same Sense with the Hebrew Text: *Ἀδελφὸς ἢ λυτρεῖται, λυτρώσεται ἄνθρωπον; ἢ δώσει τῷ Θεῷ ἱξίλασμα ἑαυτοῦ.* *A Brother doth not redeem, (or is not redeemed;) will a Man ransom him? He will not give unto God an Atonement for himself.* The Sense is confused and different from the Hebrew, but the Union of these two Ideas, of *Redemption* and *Atonement* in both these Places is very plain, and is, as was said a little above, an Evidence of the Consistence and Propriety of the Application of both to our Lord Jesus Christ, the **Redeemer of Mankind**, and the **Propitiation** for the Sins of the World. And however inconsistent with the natural Fitness of Things this Doctrine may appear to the new Editors and Transformers of Christianity; it must appear to all who believe the Scriptures to be the Word of God, to be consistent with the most perfect and eternal Reason, and the unerring Counsel of the most High. One need not wonder, that if Men will assume to fathom the Depths of the divine Counsels, and particularly in this wondrous Economy, their Reason should fail them and prove unequal to the vast Attempt, when even the holy Angels themselves, those Sons of Light, are, in Scripture, represented as not readily comprehending this amazing Mystery. *1 Pet. i. 12. Which Things the Angels desire to look into.* The Greek Word *παρακύψαι*, which is here translated *to look into*, signifies *to stoop down or lean forward to view something with Intenseness and Accuracy.* Which Idea is applied with

with the greatest Elegance and Propriety, to this mysterious and (to human Minds) incomprehensible Dispensation: But supposing the Lord Jesus Christ to have been only a Prophet, or Teacher sent from God, to give Mankind a more perfect System of moral Precepts, for the Conduct of Life, there would be nothing in the Scheme suitable to the magnificent Description,

A THIRD Manner of expressing the Benefit, which we receive by the Death of Christ, in the New Testament, is by describing it as the Means of our **Reconciliation with God**. As in *Heb. ii. 17. That He [Christ] might be a merciful and faithful High-priest* — to make **RECONCILIATION** for the Sins of the People. The Word here translated *to make Reconciliation*, is *ἱλάσασθαι*, the Word which we have seen, the Greek Translators mostly used to render: *The making Atonement or Propitiation* by. And this Synonymy will appear very proper, by considering that **Reconciliation** is a natural Consequence of **Propitiation**: When Satisfaction is made, Anger ceaseth. Thus in the Instance of *Jacob* mentioned before: If his Brother accept his Present, he depends upon a kind Reception: *Perhaps he will accept me*: ἵσως προσδέξεται τὸ πρόσωπόν μου: *Perhaps he will accept my Face*: The *Vulgate Latin* hath it, *Forsan propitiabitur mihi*: nearer the *Emphasis* of the *Hebrew*; אָנֹכִי יִשָּׂא פָנָי: which is an *Idiom* in the *Hebrew* signifying *to regard a Person with superior Favour*. So *Lev. xix. 15. לֹא-תִשָּׂא פָנֶיךָ לְאֶחָד מֵעַמֶּיךָ*: *Thou shalt not accept the Face of a poor Man*: Thou shalt not shew him superior or partial Favour in Judgment. So *1 Sam. xxv. 35. דָּוִד יִשָּׂא פָנָי*: *I have accepted (thy Face) thy Person*: that is, I have a very great Regard and Favour for thee. Again, *2 Kings v. 1. Naaman* — was a great Man with his Master, and honourable, &c. In the *Hebrew* it is וְהָיָה פָנָיו, whose Face was acceptable; who was in great

great Favour, Esteem and Friendship with the King; and the like where ever it occurs. And for this Reason the *English* Translators have, in many Places rendred the Words, which signify *Atonement* by the Word *Reconciliation*: So *Levit. viii. 15. To make Reconciliation upon it*: The *Hebrew* is לְכַפֵּר עָלָיו: to which the *Greek* hath given the usual Translation: τὴν ἱλασάμεθα, to make *Atonement*. The same occurs *Ezek. xlv. 15. 2 Chron. xxix. 24. The Priests——made Reconciliation with their Blood upon the Altar to make an Atonement for all Israel.* הַכֹּהֲנִים יַחְטְאוּ אֶת־דָּמָם הַקֹּיִבֶּהָה לְכַפֵּר עַל כָּל־יִשְׂרָאֵל: Here the Words חָטָא and כָּפַר are both used concerning one and the same Subject: And the *Greek* Interpreters have translated them both by one and the same Word: οἱ ἱερεῖς ἱξιλάσαντο τὸ αἷμα αὐτῶν πρὸς τὸ θυσιαστήριον καὶ ἱξιλάσαντο πᾶσι πάντος Ἰσραὴλ. The Priests——made *Atonement with their Blood upon the Altar, and made an Atonement for all Israel.* In *Ezek. xvi. 63. When I am pacified toward thee for all that thou hast done, &c.* This Place plainly imports *Reconciliation*, yet it is expressed by the same Word כָּפַר, כִּפְּרִי לָךְ, and the *Greek* is the same as before. The *Vulgate Latin* hath *quum placatus tibi fuero*; quite in the Sense of *Reconciliation*: And although the same Word in the New Testament doth not arise immediately from any of these Passages in the Old, which, it may therefore rather seem, ought to be referred to the former Head; yet as the Sense and Connection, in them all, carries the Idea of *Reconciliation*; and as the New Testament plainly refers the Reconciliation of God to Man, to the Death of Christ, which is, in other Places, called by the Name by which the *Greek* Interpreters have translated the Word *Atonement* in the Old Testament, almost every where, whereof *Reconciliation* is so natural an Effect and Consequence; we may without any Impropriety say, that this Description of the Efficacy of the Death of Christ is taken from, and established upon, the

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Authority of the Old Testament as well as the former : And that this Benefit of the Death of Christ was as well typified and prefigured by the Sacrifices of *Atonement*, *Peace-offerings*, &c. as the same being a *Propitiation* for the Sins of the World, was typified by the same Sacrifices. But I have met with one Place in the Old Testament where the Word occurs, which is mostly used in the New, to express this Idea: viz. 1 Sam. xxix. 4. Where we are told, that *David* having offered to assist *Achish* King of *Gath*, in the War, which he was engaged in against *Saul* and the People of *Israel*, and the King having accepted the Proposal; the Lords of the *Philistines* were displeased, and remonstrated against it, giving this as a Reason, that *David* being obnoxious to *Saul*, as a Rebel and Traitor, might probably take this Opportunity of making his Peace, by deserting them in the Engagement; or perhaps turning against them to deliver them into the Hand of *Saul*, &c. בְּמָה יִתְרָצֶה יְהוָה אֶל-אֲדֹנָיו. *Wherewith should he reconcile himself to his Master, should it not be with the Heads of these Men?* The Greek Version is ἐν τίνι ἀλλάσσεται ἑστὸς τῷ κυρίῳ αὐτοῦ; And this Word is for the most Part used, in the New Testament, to express this Idea Thus 2 Cor. v. 18, 19, 20. And all Things are of GOD, who hath reconciled us (τῷ καταλλάσσεντῳ ἡμᾶς) to himself by JESUS CHRIST, and hath given to us the Ministry of Reconciliation, (τῇ καταλλαγῇ) to wit, that GOD was in Christ, reconciling (καταλλάσσων) the World unto himself, — and hath committed unto us the Word of Reconciliation. (τῇ καταλλαγῇ,) Therefore we are Ambassadors for Christ; — we pray you, in Christ's Stead, be ye reconciled (καταλλάγητε) to GOD. And the same in very many Places beside. The two Compounds καταλλάσσω and ἀλλάσσω are equally used in the Sense of Reconciliation. And although the Word be used figuratively to signify **Reconciliation** effected, by what Way soever; yet literally, and most agreeably to its Etymology, it denotes *Reconciliation* by *Atonement*,
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Commutation, or other Satisfaction: As *David's* betraying the Army of the *Philistines* into the Hands of *Saul*, appeared to the *Philistine* Commanders a proper Recompence for his Offence, and that in Consideration thereof, *Saul* might reasonably be reconciled to him, and receive him into Favour. Under which Idea the Almighty was pleased to represent himself as accepting the Sacrifices and Atonements under the Law: And thus also it is very often declared in the New Testament, that *Reconciliation* hath been made between God and Man, not by our Conformity to the moral Institutions of Christianity; though that is also a Condition absolutely necessary to complete the Reconciliation; as will be more fully explained in the following Section: But it is declared to be effectuated by the **Death of Christ**, as our Sacrifice of Atonement. So *Heb. ii. 17.* *That he might be a merciful and faithful High-priest—to make Reconciliation for the Sins of the People.* Where although the Context fairly justifies the Translation; yet the Original is *ἵς τὸ ἰλάσκειν*: *to make Atonement for the Sins, &c.* This Doctrine of *Reconciliation* as the Effect of the Death of Christ is fully declared in many Places of the New Testament. *Rom. v. 10.* *If when we were Enemies we were reconciled (κατηλλάγημεν) to GOD, by the Death of his Son, &c.* *Eph. ii. 16.* *That he might reconcile (ἀποκαταλλάξῃ) both (Jew and Gentile) unto GOD, in one Body by the Cross, having slain the Enmity ~~thereby~~, ἐν αὐτῷ (τῷ σώματι) by the Cross.* *Col. i. 20.* *having made Peace through the Blood of his Cross, by him to reconcile, ἀποκαταλλάξαι, all Things to himself.* And *V. 21, 22.* *You who were—Enemies—yet now hath he reconciled, ἀποκατήλλαξεν, in the Body of his Flesh through Death.* These, and a great Deal more to the same Effect, are very clear Testimonies, that the Almighty hath appointed the Death of Christ to be the *Medium* of RECONCILIATION betwixt himself and a guilty World: And these and such like Passages are, in their plain and obvious Meaning, and still more as they are corroborated

rated by the Concurrence and Authority of the Doctrine of the Old Testament, very clear Indications of the Mind and Will of God, concerning this great and fundamental Article of the Christian Faith, of the **Atonement and Satisfaction made for Sin**, and the consequent Reconciliation of Sinners to God, by the Death of Christ upon the Cross, and are not capable of being, with any Appearance of Sense and Connection, used to support, nor are consistent with, the Doctrine of *Socinus*.

RECONCILIATION necessarily supposeth a preceding Quarrel; the Quarrel between God and Man arose from Transgression. Upon the Pardon of Sin the Ground of the Quarrel is removed, and **Reconciliation** ensues: But the Pardon of Sin is, in the New Testament ascribed to the **Blood of Christ**, as the procuring Cause, *Eph. i. 7. In whom we have Redemption, through his Blood, even the Forgiveness* (τῶν παραπτώματων) *of Transgressions. Col. i. 14. In whom we have Redemption through his Blood, even the forgiveness* (τῶν ἁματιῶν) *of Sins. 1 John i: 7. The Blood of Jesus Christ his Son cleanseth us from all Sin, καθαρίζει ἡμᾶς, maketh Atonement for us*, as we have before seen the Word here signifies.) *Rev. i. 5. Unto him that loved us, and washed us from our Sins in his own Blood, &c.* In these and many more Places the Blood of Christ is expressly declared to have obtained the Pardon of Sins; according to that, *Heb. ix. 22. without shedding of Blood there is no Remission; and Lev. xvii. 11. It is the Blood which maketh Atonement.* And this we find was, by the Law of Moses, necessary in order to pardon. So it is appointed, *Lev. iv. 20. If the whole Congregation should sin, the Priest was, by the Oblation of a Bullock, with sundry requisite Ceremonies, (particularly he must put some of the Blood upon the Horns of the Altar of Incense, and the Remainder of the Blood he must pour out at the Bottom of the Altar of Burnt-offerings, &c.) to make an Atonement for*

them, and the Sin should be forgiven them. So if a particular Person had committed a Trespass against his Neighbour, in a Matter of Fraud, and were guilty; besides making Restitution, &c. he was to bring his Trespass-offering unto the Priest a Ram, &c. *Lev. vi. 7. And the Priest shall make an Atonement for him before the Lord, and it shall be forgiven him.*

It is certain the whole People of *Israel*, and indeed all Mankind did, before the Time of Christ, firmly believe the Pardon of Sin to be obtained from the Almighty, by Virtue and in Consequence of Sacrifices; singly upon the Authority of their divine Institution, without the least Pretence of their having any natural fitness for such an End. And the Declarations, that Pardon of Sins is granted only through the Blood of Christ, we have seen are as plain, in the New Testament, as Words can be. *There is none other Name under Heaven given among Men, whereby we must be saved, Acts iv. 12.* And as we observed of the Terms before noted, as used in the New Testament, that they are the same by which the same Ideas in the Religion of *Moses* were expressed, in the *Greek Translation* of the Old Testament: So this of Forgiveness, as consequent upon the Death of Christ, is treated of under the same Terms in which the same *Greek Translation* speaks of Pardon as consequent upon the Sacrifices of *Atonement* under the Law.

Thus, *Lev. iv. 20. The Priest shall make an Atonement for them, and the Sin shall be forgiven them.* The Word used by the *Septuagint* is ἀποδοῦναι; the same which is, by the sacred Penmen of the New Testament, for the most Part, used in the same Sense; so *1 John ii. 12. Your Sins are forgiven you for his Name's Sake.* The *Greek Word* is ἀφίεναι; the same Verb with the former. So *Luke xxiv. 47. That Redemption and REMISSION of Sins should be preached in his Name.* The *Greek Word* for *Remission* is ἀφεσις, of the same radical

radical Signification with the preceding: And the same in the two Places cited a little above; *Eph. i. 7.* and *Col. i. 14.* And the same might be shewn in very many Instances, both in the Old and in the New Testament. Now if under the Law the Pardon of Sin, and the consequent Reconciliation of the Sinner to God, was declared to be granted in Consequence of the Sacrifices of Atonement rightly offered, as it plainly was, in a Multitude of Instances: And if Pardon and Reconciliation, expressed by the same Terms, by which the same Ideas are expressed in the *Greek* of the Old Testament; be declared, in the New Testament, to be granted in Consequence of the Death of Christ, as the great Sacrifice of Atonement, as is most fully expressed in many Places; is it not plainly the Will of God, that we should so understand and believe it? I shall afterwards consider the Notion of the Life of the Sacrifice being originally considered as a Substitute for the Life of the Offender, and endeavour to make it appear, that although that Idea be not essential to the Efficacy of Sacrifices, which depended entirely upon the sovereign Will and Appointment of the Almighty, yet the *Jewish Rabbins* had sufficient Ground, in Scripture, to establish that Idea upon.

THE Benefit, which Mankind receiveth from the Sacrifice and Death of Christ is further represented, in the New Testament under the Idea of JUSTIFICATION: Which is a *Forensic* or *Juridical* Term, signifying to clear or acquit a Person from something criminal, he was supposed to be charged or chargeable with, in Law. So *Deut. xxv. 1.* *If there be a Controversy, and Men come into Judgment; then they (the Judges) shall justify the Righteous and condemn the Wicked. All the World is guilty before GOD. Rom. iii. 19.* having broken the divine Law; and are therefore liable to Condemnation: For the Soul that sinneth, it

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shall die. Ezek. xviii. 4. and, *Cursed is he that confirmeth not* (אֲשֶׁר לֹא יִקֵּים who performeth not; the Heb. is the same is in 1 Sam. xv. 11.) *all the Words of this Law, to do them.* And Jer. xi. 3. *Cursed is the Man, that obeyeth not the Words of this Covenant.* I need not excuse for my alleging these Texts in Proof of what is before asserted, since the inspired Apostle hath done the same: Gal. iii. 10. *As many as are of the Works of the Law are under the Curse; for it is written, Cursed is every one, that continueth not in all Things which are written in the Book of the Law, to do them.* From this Condemnation none can be acquitted in Law, but either by offering some Equivalent, by Way of Atonement, or by the Favour of the Sovereign. Sacrifices and Oblations can never, by their own Merit, do away Sin. Even *Thousands of Rams, and ten Thousands of Rivers of Oil; Nay, The first-born offered for Transgression, the Fruit of the Body for the Sin of the Soul* (קִטְאת נַפְשִׁי a Sin-offering for my Soul) Mic. vi. 7. must be in themselves of no Effect for Satisfaction and Atonement. Nor is Repentance and Reformation more effectual: For as a perfect Conformity of Heart and Life to the Law of God is (naturally, and in the View of Reason) due, for Justification, every Moment of our Lives, we can never have any Merit of Supererogation, to be an Atonement for **past Transgression.** So that there remains no Ground of Hope even for penitent Sinners, but the sovereign Goodness of the Almighty; which he hath been pleased to exhibit, not at large and unconditional, but upon certain Terms and Limitations, as declared in the Gospel; **which are Faith in the Lord Jesus Christ, or a steady Assent to the Scheme of Salvation as there declared; and Repentance,** which is really included in the former, and is a true Sorrow for Sin; and a determinate Purpose, with a sincere and constant Endeavour to yield a perfect Obedience, for the future, to the Laws of Reason

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and Religion; with a renewed Penitence for our daily Infirmities; and a constant Reliance on the Merits of the Redeemer, for the Atonement of our unavoidable Lapses, and the Imperfections of our Obedience. This is the Commission to the Apostles, *Mark xvi. 15, 16. Go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* *John iii. 16. GOD so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* And, *V. 18. He that believeth is not condemned, He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.* *John vi. 29. This is the Work of God, that ye believe on him, whom he hath sent.* *John iii. 14, 15. As Moses lifted up the Serpent, in the Wilderness: Even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have everlasting Life.* *Acts xx. 20, 21. I have shewed you and taught you publicly, and from House to House: Testifying both to the Jews and also to the Greeks, Repentance towards GOD, and Faith towards our Lord Jesus Christ.*

In these and very many other Places, in the New Testament, Faith in our Lord Jesus Christ, that is a firm Belief of the Doctrine of Salvation by him, as taught in the Gospel, is required as a Condition absolutely necessary to the Obtainment of that Salvation; as well as Repentance from dead Works, and consequent Holiness of Life, which is included in the Idea the Scripture gives of Faith, as it is a certain Consequence of a steady Belief of the Doctrines of the Gospel; so that wherever Obedience to the Laws of Christian Holiness is not found, there the Belief of the Gospel is not real; for the Conduct of moral Agents will by the Necessity of Nature be suitable to the full Conviction of the Understanding; whereof I shall treat more fully in the following Section.—

Of

Of this Effect of Faith the Apostles make frequent Mention, in their Writings. *Rom. v. 1. Being justified by Faith we have Peace with GOD, through our Lord Jesus Christ.* *Rom. iv. 22. Faith was imputed (reckoned or accounted,) to Abraham, for Righteousness.* And (*V. 24.*) *to us also it shall be imputed, if we believe on him that raised up our Lord Jesus Christ from the Dead; who was delivered for our Offences, and raised again for our Justification.* Ἀγὰρ τὰ παραπτώματα ἡμῶν, and Ἀγὰρ τὸ δικαιώσω ἡμῶν. The Particle Ἀγὰρ, we have before observed denotes the Cause, as ἡν Ἀγὰρ μαντοσύνην *Hom. Il. α. 72. Suam propter vaticinandi artem,* Clarke. So *Mat. xvii. 20. διὰ τὴν ἀπιστίαν ὑμῶν; because of your Unbelief, &c.* And the Greeks very commonly use, Ἀγὰρ τῷ and διὰ τὸ exactly in the same Sense with the *Latin Ideo, propterea, &c.* and with the *Hebrew* וְ and לְמַעַן. So *1 Kin. xi. 12. לְמַעַן יָדַךְ אֲבִיךָ* for *David thy Father's Sake*, in the Greek it is, διὰ Δαυὶδ τὸ πατέρα σου: *propter David patrem tuum. Vulg.* And *Josb. xiv. 14. וְשָׁרָה כָּל אֲחֵרֵי יָדָהּ* Because He wholly followed the Lord, &c. In the Greek it is: διὰ τὸ αὐτὸν ἐπακολουθεῖν, &c. *quia secutus est, &c.* From these and other Texts of like Import, and from the constant Use of this Particle, the Death of Christ is fully declared to have been for the Expiation of the Sins of Mankind, and was necessary, by the Almighty's Appointment, as the Ground of our Justification and Salvation. *Rom. v. 8, 9. GOD commended his Love to us, in that while we were yet Sinners Christ died for us: Much more then being now JUSTIFIED BY HIS BLOOD, we shall be saved from Wrath through him.* This Term of Justification, in the New Testament is exprest by the same Word, and exactly in the same Sense, as it is in the Greek Version of the Old Testament, wherever the Idea occurs, as will appear by comparing the Passages now quoted and other like, with such, in the Old Testament, as *Deut. xxv. 1. Job xxxiii. 32. Isa. xliii. 9. and liii. 11, Psal. li. 4. &c.* Now why should the inspired

inspired Writer give this Representation of the Effect of the Death of Christ, in Terms so plain and indisputable, if it had not been the Design of the Holy Spirit of God, by whose immediate Influence he wrote, that his Readers should understand these Words in the same Sense, they were by all understood, in the *Greek* Copy of the Writings of *Moses* and the Prophets, which they had in constant Use: Particularly, if they had been designed to be understood, as (for I cannot say *in the Sense*) *Socinus* and his Disciples of our Time pretend to understand them. For this Reason it is that our Saviour is said to have born our Sins, 1 *Pet.* ii. 24. *Who his own self BARE OUR SINS in his own Body on the Tree*; and *Heb.* ix. 28. *Christ was once offered, TO BEAR THE SINS of many.*

THIS Expression hath a plain Relation to several Passages in the liii. *Chap.* of *Isaiab*, which the Christian Writers mostly interpret of the *Messiah*: Ver. 4. *Surely he hath born our Grievs, and carried our Sorrows.* V. 5. *He was wounded for our Transgressions, He was bruised for our Iniquities: The Chastisement of our Peace was upon him, and by his Stripes we are healed.* V. 6. *The Lord hath laid on him the Iniquities of us all.* And V. 11. *He shall see of the Travel of his Soul; He shall be satisfied (וַיֵּשֶׁבֶט) in knowing it.* (So, I think, it should be rendred, to make the Sense of that Branch of the Sentence more complete, which is imperfect, for want of the 1 *Copulative* [AND] which the *English* hath supplied; and also, because *to justify by (his own) Knowledge* is a very obscure as well as unusual Expression, hardly occurring in Scripture: And, lastly, because the Accent *Rbebia* over וַיֵּשֶׁבֶט seems to make a Pause there, and to joyn that Word to the preceding Part, and a new Sense proceeds in the following Words) *My righteous Servant shall justify many, for he shall bear their Iniquities.* Bearing their Iniquities, here, as in the New Testament, is represented as the Ground and Reason

Reason of the Justification. But upon the *Socinian* Scheme, what Relation would this Part of Prophecy have to the Death of Christ? And unless the Death of Christ be the Ground of **Justification**, how is this Prophecy accomplished? And who else hath *justified many*, by *bearing their Iniquity*?

JUSTIFICATION by Faith, or by Works, hath been the Subject of pretty much useless Controversy, in which I shall not interest myself further, than to observe that Christian Faith necessarily includes the Works of Righteousness, as already noted; for, *James ii. 17. Faith without Works is dead.* And the Works of Righteousness include Faith; for, *John vi. 29. This is the Work of GOD, that ye believe in him whom he hath sent.* Neither shall I pretend to determine concerning the Propriety of the Notion of our Sins being imputed to Christ, and of his Righteousness to us. I only desire to observe, that as Christ is said *to have born our Sins in his own Body on the Cross*: And the like; it cannot be very much amiss to say, our Sins were imputed to him, the Punishment whereof he bore. As this hath been made an Occasion of Cavil against the Scripture-Scheme of Salvation, I desire to ask our new-lighted Gentlemen, whether our Sins may not, with at least as much Propriety, be said to be *imputed to Christ*, and *born by him on the Cross*; as the Scripture speaks; as the Scape-goat could be said, *Lev. xvi. 21, 22. to have the Transgressions and the Sins of all the People of Israel put upon him*, and to *bear them*, *AND to carry them*, even *all their Iniquities, into a Land not inhabited.* No one can say this was LITERALLY TRUE, but the Meaning is as plain as if it had been so, and was, BY THE DIVINE APPOINTMENT, to be so understood; and was so received by the whole Nation, without Cavil or Objection. And have not we as much Reason to acquiesce in the plain and obvious Meaning of the Declarations, in the New Testament, which relate to
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this Subject? Should any one of the ancient *Jews* have objected to, or found Fault with, the *Mosaic* Institutions of Religion, because many of the Ceremonies, and this in particular of the Scape-goat, were not quite agreeable to the Principles of natural Reason and Philosophy, might he not have justly dreaded some such Manifestation of the Almighty's Displeasure, as was shewn to *Nadab* and *Abihu*; or to *Korab* and his Company? And I know not why We should be less cautious of provoking the Lord to Anger, by slighting or cavilling with the Authority of his Declarations, than they were.

MAY not the Sins of Mankind be said to have been imputed to, and born by our blessed Redeemer, in his great Act of Propitiation, with as much Propriety, as *Aaron*, *Exod.* xxviii. 38. was appointed to bear the Iniquity of the holy Things, which the Children of *Israel* should hallow, in all their Gifts. And *Numb.* xviii. 1. *Aaron* and his Sons ——— shall bear the Iniquity of the Sanctuary, ——— and of the Priesthood. *Lev.* x. 17. *Moses* saith to the Sons of *Aaron*: The Sin-offering is most holy, and it is given you to bear the Iniquity of the Congregation, and to make Atonement for them before the Lord. Who amongst all the wise Men of *Israel* ever questioned the Propriety of this Expression, or blam'd it, as inconsistent with Reason? The Word here used for, to bear, is נשא which a late learned Writer observes, is of an ambiguous and uncertain Signification: But the Word נקב, which is used to express our blessed Saviour's bearing our Grievs, &c. in the liii^d of *Isaiah*, is not liable to that Exception, signifying, as indeed the other Word (*I think mostly and primarily*) also doth, to bear or carry as a Burthen: And this sufficiently limiteth the Meaning of the Word נשא, both in the preceding Branch of the same Sentence, and in this Place, where the Sense and Connexion are so very near alike. And the same Meaning is confirmed by the Use of the

same Word with respect to the *Scape-goat*, mentioned before; which was certainly understood, by the divine Appointment and Estimation, to *bear, to carry away all the Iniquities of the People into the Wilderness*. This Idea can hardly be misunderstood: And the Priest's bearing *the Iniquities of the Congregation*, by eating the Sin-offering (how difficult soever it may appear to our Apprehension) is represented, both in the Place now cited, and in the 19th *Vers*e following, to have been, by the divine Appointment, effectual for the *Atonement of Transgression*, as is sufficiently clear from the Connection of the whole Passage. And BEARING, in these and such like Passages, may well be allowed to have the same Meaning as it hath where Persons are said to *bear their own Sins*; as *Lev. xix. 8.* and *xx. 17. Num. v. 31. &c.*

FROM what hath been said, I hope the unprejudiced Reader will be convinced, that the Intention of the Holy Ghost was, that those Texts, in the New Testament, which speak of the PROPITIATION FOR, and the PARDON OF SIN; the REDEMPTION, RECONCILIATION, JUSTIFICATION, and final SALVATION of lapsed Mankind, as procured by the Sacrifice and Death of Christ, should be understood agreeably to the Idea, which the *Jewish Church* had conceived of the same Terms, as they were used in treating of the legal Sacrifices, in the *Greek Version* of the Old Testament, and agreeably to the natural and original Meaning of those *Hebrew Words*, whereof the other are the true Translation: And that it is the Duty of all Christians not to reject these Ideas out of the Scheme of Christianity, or to explain away their genuine Sense, by assigning to them foreign, figurative, indeterminate and unintelligible Significations, different from what both *Jews* and *Gentiles* understood by them, and equally different from what the Catholic Church of Christ, in the first and purest Times of the Gospel,

Gospel, as well as in the following Ages, conceived of them, as might easily be evinced from the ancient Writings; but what I have already alleged is, I think, fully sufficient; and I might here put an End to this Section.

BUT having, not till very lately, had a Treatise or two fallen into my Hands, one directly and professedly, another by necessary Consequence treating the Doctrine, I am endeavouring to support, as heterodox, erroneous and inconsistent; I think it necessary to let the learned Authors know, I have read their Books, without attempting at a formal Answer, as that would lead me a great Way beyond my Design, and also because I apprehend from what I have already writ, a pretty sufficient Answer may be had to whatsoever may seem inconsistent with the Doctrine, I am attempting to vindicate,

THE Author of *Second Thoughts upon the Sufferings and Death of CHRIST*: tells us, in his Introduction, that his Mind hath been *grievously pressed with some Difficulties*, which attend the Christian Doctrine, &c. I have before observed, that it is no Wonder, the Minds of mortal MEN should find themselves *very much embarrassed*, when they undertake to unravel the mysterious and unsearchable Counsels of the most High. *Rom. xi. 34. Who hath known the Mind (Heb. If. xl. 13. אֵת־רוּחַ the Spirit) of the Lord.* The Task is above human Strength, the Pressure is too great for a Creature to bear. The Almighty may justly challenge the wisest of the Sons of Men, as he did his Servant *Job, Chap. xxxviii. 2. Who is this that darkneth Counsel by Words without Knowledge?* If the vast and momentous Scheme of Man's Redemption had been quite level and obvious to human Apprehension, it had not been worthy of God, who *giveth not Account of any of his Matters, Job xxxiii. 13.* I have before remarked, more than once, that it hath

pleased the Almighty, in all Ages of the World, to manifest his Sovereignty, by requiring from Mankind an ABSOLUTE IMPLICIT ASSENT OF MIND, to whatsoever he should authoritatively declare unto them. And I have also noted, that this is as much a Duty Now, as it was in any former Period of Time. Nor doth it by any Means follow, as I hinted in the Beginning of this Work, that because, by the Application of mathematical Learning to physica! Speculations, the Causes and Process of a great Number of of Phænomena, in the System of Nature, are rendered more intelligible and obvious to the modern Theorists, than they could possibly be to the Ancients, who were, in a great Measure, Strangers to the Principles by which they are now explained, that therefore we ought to reduce the Mysteries of our holy Religion, which demand our Assent by Vertue of the Divine Authority, upon which they stand, INTO A SYSTEM LEVEL WITH THE NARROW APPREHENSIONS OF MORTAL MAN; and reject out of the Institutions of infinite sovereign Wisdom, whatsoever the Son of a *Worm and Corruption* (*Job xvii. 14.*) cannot reconcile to his poor Conceptions of Reason and Propriety; without considering that the *Thoughts* of the most High are not as our *Thoughts*, nor are our *Ways* his *Ways*: For as the *Heavens* are higher than the *Earth*, so are his *Ways* higher than our *Ways*, and his *Thoughts* than our *Thoughts*. Say not, presumptuous Mortal, that because human Judicatories make no transfer of Punishment, (*Vid. Second Tho. P. 17.*) therefore neither can the great Sovereign Judge of all the Earth justly do it: For who dare say the Sins of *Achan*, of *Korah*, *Dathan* and *Abiram*, of *Saul*, *Jeroboam* and *Ahab*, and of the unjust Accusers of *Daniel*, were unjustly visited upon their Families and Posterity? And *Grotius* says, "The *Romans* and *Grecians* believed the " Sureties justly liable to even the capital Punishment " incurr'd by their Principals." And it was a prevailing Opinion of old, that the Punishment due to
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an Offender might justly be inflicted upon Him, who should voluntarily offer to bear it: This Idea St. *Chrysostom* useth to illustrate the Doctrine of our blessed Saviour's bearing the Punishment due for the Sins of Mankind, in his Remarks on *Gal. iii. 13.* καθάπερ τινὸς καταδικαδέντος ἀποθανεῖν, ἕτερος ἀνένδυνος ἐλόμενος ἀποθανεῖν ὑπὲρ ἐκείνου ἑξαπατάζει τὴν τιμωρίαν αὐτοῦ, ἕως καὶ ὁ χρεὼς ἐπείσσει, &c. i. e. like as when one is condemned to die, a guiltless Person voluntarily dieth in his Stead, He delivereth the other from Punishment; so did Christ, &c. And this is fully declared to have been done by Jesus Christ, in many Places of Scripture, as we have before seen. But, surely GOD will not do wickedly, neither will the Almighty pervert Judgment, *Job xxxiv. 12.* But unto short-sighted Mortals his Judgments are a great Deep, *Psal. xxxvi. 6.* Indeed the Doctrine I am contending for is so clearly laid down in the sacred Writings, that the Gentleman whose Work I have in my Eye is forced to acknowledge it; *P. 24.* So that all the Question now is; whether the new Scheme, which this learned Gentleman hath drawn up, from *P. 6. to P. 35.* as a Plan for the Almighty's Direction, in his Administration of the Kingdom of his Grace, shall stand, or else the plain Sense of the divine Oracles, which were published, not to be the Subject of the perverse Disputings and Cavils of the learned Men of this World, and of the wise Men after the Flesh; for the Wisdom of this World is Foolishness with GOD; But to direct the plain Christian to the Belief and Practice of what is, by divine Appointment, necessary to Salvation; even the Foolish of this World, whom GOD hath chosen to confound the Wise, of whom the Prophet spake, *Isa. xxxv. 8.* An High-way shall be there, &c. the Way-faring Men though Fools shall not err therein. But did the Doctrines of Christianity require to be allegorised so laboriously, as the Author hath attempted, (*I humbly conceive, not with the best Success*) People of a Character something superior to the

the Description in the Text, would be very apt to err; or would it not rather be very difficult to be ever assuredly right?

IN P. 20, 21. from the Supposition of the Death of Christ being of such vast Importance, the Author infers that therefore the Thing ought to be so plain and level to every Capacity, *that none might be at a Loss, in receiving it as a Truth.* But here again GOD *seeth not as Man seeth.* Doth this Conclusion arise from the Nature and Reason of moral Government? or, which is the same Thing, hath every intelligent Subject a natural Right to have the Reason of every sovereign Injunction explained to him? or hath not sovereign Authority a Claim to an absolute and implicit Obedience? Had *Adam* a natural Right to be informed of the Reason why the Almighty forbade him the Fruit of one very particular Tree in *Paradise*? Or was not this Command of vast Importance? Did not the Life or Death, the Happiness or Misery of all Mankind depend upon it? And was it not naturally just for the Almighty to require an implicit Resignation to his Sovereign Authority, especially as he shewed the very interesting Consequences of his Behaviour?

THE most High was pleased to acquaint *Noah* with the general Reason of the surprising Command he gave him; but did he satisfy him of the Manner of producing so very singular an Event; whether by the Condensation of Vapours from the humid Train of a Comet happening (that is, being so disposed in the primary Plan of the Creation as) to fall within the Sphere of the Earth's Attraction, in its Access to the Perihelion; of which Hypothesis the very learned Author hath not, I believe, given any satisfactory Account of the Disposition of the Waters, for the Earth's Restoration, &c. Or whether he purposed, by a small Removal of the Earth's Centre of Gravity, to superinduce the

the western or the southern Ocean, to cover (especially the eastward Parts of) the Globe : Or yet whether the outward Shell of the Earth breaking should fall into the Abyss, which is supposed to have been before contained within it; and thence the Waters rushing out, drown the World : Or whether, in the last Place, as none of these late-invented ingenious Contrivances to drown the World, could possibly have effected that vast Design, consistently with the Laws of Nature, and with the Mosaic Account, whether he would, by an Act of his Omnipotence, to which it is equally easy to make an Ocean or a World, create or collect from distant Regions Water sufficient to effect the Purpose : Did, I say, the Almighty condescend to satisfy Noab of these and many other very interesting Particulars relating to that Affair, which was of such vast Importance, in order to bring it to a Level with his Capacity and Apprehension ? We have nothing mentioned of any such Explication requested or given : But the good and upright Patriarch firmly believed the plain Declaration of the Almighty, and acted accordingly : So in the great Trials, to which it pleased the most High to put the Faith of Abraham ; instead of bringing the Objects to the Level of his Capacity, that He might not be at any Loss, in receiving them as Truth, as this Author speaks ; He seemeth rather to have designedly loaded them with accumulated Difficulties, for the greater Illustration of that Faith, which was to be a Precedent of such Renown, in all succeeding Ages of the World.

It would be easy to remark to the same Purpose upon other Instances alleged in the former Section, to shew that the most High always required this Tribute from the Sons of Men, in Acknowledgment of his Sovereignty, even an absolute and implicit Resignation of Understanding and Will to the Authority of his Declarations : which was especially exemplified in the primæval Institution of Sacrifice, and still

still more in the numerous ceremonial Offices of *Moses's* Religion, which all had nothing to recommend them to the Reason of Mankind, except their *Divine Appointment*, (for which Reason they are called, *Ezek. xx. 25. חקים לא טובים*: *Statutes which were not good*;) which yet were received, with the most profound Reverence, by Princes, by Prophets, by the learned Men and Masters of *Israel*, amongst whom, I doubt not, there were many as great Proficients in Reasoning, as the *Scioli* and *Adepts* of our Days; but not such Proficients in Impiety and Infidelity, as daringly to cite the plain Declarations of the Word of God, to be tried and examined, at the *corrupt Tribunal of human Reason*; which when free from iniquitous Prejudices, is yet fatally unequal to the Disquisition. Is it not gross Presumption in Man, to question or deny the plainly revealed Decrees of Heaven, to whom the natural Reason of the common Events, in the Course of Nature is so much unknown? And ought not the Veracity of God, *who cannot lie*, to be, to every rational Creature, as great an Evidence of Truth, in Matters of Revelation, as his own repeated Experience is, in the common Events of Nature.

FOR the Mortification of this Kind of *Spiritual Pride*, give me Leave to instance in a Few of the most obvious and familiar of the Works of Nature, whose Reason and Process, notwithstanding the very great Improvements made of late in natural Knowledge, are, for the most Part, still unknown to the Sons of Men.

WHAT do the most scient of the human Race know of the System of the World, and who can, from the Principles of Nature, account for the Phænomena of the heavenly Bodies? Particularly, by what incomprehensible Power the Frame of Nature is continued, and all its Motions performed? What carries the Earth, with its attendant Moon, through a vast Journey of more than five hundred Millions of Miles,

(upon

(upon the latest Establishment of the Sun's Distance) in the Space of a few Minutes less than three Hundred and sixty-five Days and six Hours, which is near fourteen hundred Thousand Miles a Day, that is, about an hundred and sixty-eight Miles in a Minute. A surprising Phænomenon this! wherein the Velocity of the Earth's progressive Motion is more than an hundred and thirty-eight Times as great as that of a Ball from the Mouth of a Cannon, the Velocity whereof hath, by Experiment, been found to be not quite seven Miles in a Minute. Who, I say, can conceive by what Means so vast a Body as this massy Globe of Earth, of near eight thousand Miles Diameter, with its Atmosphære, and a sphærical Space of more than an hundred Thousand Miles Diameter, including the Orbit of the Moon and its Atmosphære should have revolved, from the Creation, near six Thousand Years, with this inconceivable Rapidity, and yet with that surprising Exactness and Regularity, that the Eclipses can be calculated to a few Minutes, for any Time past or to come. And (which is most amazing) to the Inhabitants of the Earth it appears to be quite at Rest, although, besides this progressive annual Motion, it hath another called the diurnal Motion, round its own Axis, for making of Day and Night, which, at the Latitude of sixty Degrees, hath a Velocity equal to that of a Cannon-ball, and at the Æquator, twice as great. But if you will suppose the Earth to be, as it appears, quiescent, which is, by the learned, said to be inconsistent with Principles of natural Certainty, the Consequence will be, that the Sun, a vast Body, more than eight hundred Thousand Times as big as the Earth, passeth in twenty-four Hours, through a Space equal to that before assigned for the Earth's annual Course, and therefore must move with a Velocity three Hundred and sixty-five Times as great as that of the Earth, on the former Hypothesis: That is, the Sun must, in his diurnal Revolution,

tion, proceed with a Velocity more than fifty thousand Times as great as that of a Cannon-ball: Therefore the Sun, on this Scheme, must move at the Rate of more than three hundred and fifty Thousand Miles every Minute, besides his performing the same annual Journey through the vast æthereal Spaces, which the Earth, on the former Hypothesis, performs; and carrying along with him the Planets of *Venus* and *Mercury*, moving round him in their respective Orbits. Inconceivable this! and yet, upon Supposition of the Earth's being the quiescent Centre of the mundane System, (*and the Distances as settled*) so it must be. And moreover the fixed Stars, by Reason of their immense Distance beyond the Sphære of the Sun, must, in the diurnal Rotation of the Heavens, move almost infinitely swifter than the Sun: This Consideration would alone be a strong Argument in Favour of the *Copernican* System. And either Hypothesis shews abundantly, how vastly it surpasses the Wit of Man, to render a Reason for the daily Occurrences in the Course of Nature. And shall we refuse to submit our Apprehensions to the hidden Wisdom of the divine Counsels in the Mystery of Redemption; which Things the Angels desire to look into; as noted before. Shall vain Man, whose Reason is so soon lost in Matter and Motion, set up himself arrogantly to rate and value the Reason and Propriety of the Determinations of the most High, which he hath thought proper not to reveal?

IF we take a brief Survey of the Earth and its Productions, we shall find ourselves as much unable to trace the Footsteps of the Almighty, and declare his Works in these, which we are nearer acquainted with, as in the shining Orbs of Heaven.

WHAT inexplicable Mysteries occur in the Processes of Vegetation. A small Seed-cast into the Earth, by its Humidity imbibed, expands itself, and bursts into two small Parts, a Plume and a Radicle, the former, however

however the Seed be placed, will spring up into the Air, and is the Plant in its nascent State; the Radicle, which is the Beginning of the Root, shoots down into the Earth: This is all which appears upon the Evolution of the Seed, which is, by the Speculatists said to contain, involved in Miniature, the intire Plant, Root and Branches, Leaves and Blossoms, Fruit and Seed; and, I suppose, every successive annual Production of Fruit and Seed, for itself, and all its possible successive Offspring to the End of Time, or even of possible Duration.——

This one Speculation alone may furnish Difficulties inexplicable to all the Sons of Men. By what **unknown Power of Election** does the Root of every Plant take in those Particles only of vegetable Matter which are homogeneous, or suitable to its Nature: So that suppose, for Instance, the Roots of the salutary *Crocus* and of the deadly *Solanum* to mix their Fibres in the same common Earth; the one shall separate Juices for a sovereign Cordial, the other for deadly Poison? What natural Cause will these wise Adjusters of the Divine Counsels assign, why that Juice, which is separated from the common Earth, by the Root of a wilding Plumb, for the Production of that despicable Fruit, shall by passing through a very small Particle of Wood, in the Bud of a Peachtree joyned to its Stock by Inoculation, produce that delicious Fruit? This is not to be accounted for by the highest Attainments in human Literature; yet daily Experience renders the Fact indubitable.

Who of all the philosophic Tribe, after almost six Thousand Years Application and Experience, hath yet given any tolerable Account of the wondrous Process of animal Generation, or *how the Bones do grow in the Womb of her that is with Child?* Eccl. xi. 5. Whoever will be at the Pains to read the many Writings of most ingenious and learned Men, will see, from the many contradictory, inconsistent and unintelligible Guesses, upon this inscrutable Subject, that this most intricate and curious Work of

Nature's Hand is as much a ~~Mystry~~ at this Day, as it was when the wise and learned King of *Israel* proposed it as an Instance of the ~~Unsearchableness~~ of the Works of God: And it shews the very small Extent of human Knowledge, and the vain Arrogance of the wisest of the Sons of Men, who shall assume to censure the Counsels and Determinations of the most High; *With whom is Wisdom and Strength; he hath Counsel and Understanding.* Job xii. 13.

I WILL mention but one Difficulty out of a Thousand, under this Head. For animal Life it is necessary the Heart send out Blood to the Brain for the Formation or Preparation of animal Spirits, which are absolutely necessary for muscular Motion and the Circulation of the animal Fluid. But the Heart cannot emit this Supply, till it receive Spirits elaborated from the Brain, to contract its muscular Fibres, in order to impress the primary Motion on the living Stream. Here are evidently two different and mutually dependent Principles, which must each be the first Mover, in the Production of animal Life, *which is impossible.* They who presume so peremptorily to challenge that Scheme of human Redemption, which the Gentleman, I am now engaged with, owns is founded on the plain Sense of many Passages of the New Testament, which He in Part recites, only because they cannot comprehend it, should, I think, prudently, for their own Sake, have first tried their Hand with some such natural Difficulties as this; and not have hazarded their Reputation, by accusing of Impropriety and Inconsistency the Almighty's Institutions, in the Kingdom of Grace, till they should find themselves able to account for, and reconcile those Difficulties, which occur in the Works of Nature.

To avoid the Difficulty above mentioned, the ingenious and learned *Pitcairne* affirms, *Animal perfectum ex Mare in Feminam, in coitu deferri.* But this brings us never the nearer to an Elucidation; for
wherever

wherever and whensoever this *Animal perfectum* begins to live, and a Beginning of Life it assuredly must have, the same Difficulty, I think unavoidably, recurs.

EQUIVOCAL or spontaneous Generation is, in our Days of Light, universally exploded, as utterly inconsistent with the established Order of Nature: And yet we shall find ourselves something embarrassed to account for the pre-existent Parents of some of the more minute of the animated Species. To give an Instance or two; Let a Cheese be made ever so clean, so that the best Eyes, with the finest Glasses, cannot discover the least Symptom of Life upon it, and laid upon a new Shelf in a new House, and stand unmov'd, will it not in a little Time produce Mites? Where were the pre-existent Parents of this new Colony? Will you say, in the Air, or in the Milk; were ever any seen in either? and it is very strange they should not, if they were there, as this Species is visible to the naked Eye: And in every Species, whose Genesis we know, the Parents are in Size, much above their Infant Offspring: Have any of the Virtuosi observed the Parent Mites, volatile or reptile, as other Parent Insects are observable, depositing their *Ova* or other prolific Secretions, for a succeeding Race?

WHENCE come the Eels or *Anguilliform* Animalcules, which, in Millions, are produced in Paste kept a little Time, and shew themselves in the smallest Particle put into a Drop of clear Water and view'd through a Microscope, as perfect in their Shape and Motion, as the largest taken out of the Water? I asked the Virtuoso, who first shewed me these, Where were their pre-existent Parents? He said, In the Air; for if you exclude the Air out of the Vessel in which the Paste is kept, none will be produced.

WHENCE proceed, and where shall we find, the pre-existent Parents of those innumerable Multitudes
of

of Animalcules, which the Microscope discovers in *Semine masculino*? Where were the Parents of those of this Species, which appear first in the matureſcent Subject? Theſe too muſt, I ſuppoſe, be derived from the Air, (where no Art could ever find them) taken into the Body, with the Aliment, and paſſing through the Stomach, without being killed by its digeſtive Force, (whether the ſame be by Compreſſion, Attrition, Diſſolution by Means of a Fluid ſeparated by the Glands of the Ventricle, as a *Menſtrum* or *Ferment*, or whether by an Union of all theſe or whatſoever other Methods) they are carried into the Inteſtines, and thence paſs, with the *Chyle*, through the Orifices of the Lacteals (too ſmall for Notice by the moſt elaborate Obſervation, and for the Tranſmiſſion of Air and every injected Fluid) through the *Meſentery* and the *thoracic Duſt* by the *ſubclavian* Vein and the *Vena cava*, into the right Ventricle of the Heart, and thence through the infinite Windings and Ramifications of the *pulmonick* Veſſels, into the left Ventricle; from thence they are driven, with the circulating Tide, and, which is ſtrange, as they are the moſt vivid Particles of the Blood, forſaking the aſcending Branch of the great Artery, left paſſing to the Seat of Imagination, they might there cauſe ſome Confuſion, they all go down the deſcending Branch, and paſſing the Orifices of the *branchial* Artery, the *intercoſtal*, *cæliac*, *phrenic*, *meſenteric*, and *emulgent* Arteries, whoſe Orifices all open into the deſcending Trunk of the *Aorta*, they all enter into the Mouths of the *ſpermatic* Arteries, as if they knew that to be the only Way, or were conducted by an intelligent Principle that only Way to the *Teſtes*, where, as the Place of their preſent Reſt, they leave the Stream void of all this atomic Race, making a ſlow Progreſs to Maturity through the conglobated Tube, and the *Paraſtata*, to the *Veſiculæ ſeminales*, where they ſtay waiting for the Opportunity of a Chance of Advancement into a ſuperior

perior State of Existence, by becoming a Principle of Life to an *Ovum* in a Female of a superior congenial Species.

I HAVE endeavoured to give a short and very imperfect Description of the long and difficult Journey, these living Atoms have necessarily to go, from their first Admission into the Body of the Animal, till they arrive at the Place of their Appointment; except we may suppose the Way a little shortned, by their being admitted with the Air into the Lungs, and getting into the Blood, by passing through the Coats of the *Folliculi* and the *pulmonick* Vessels, and so into the left Ventricle of the Heart, &c. as before described; in which Description there immediately appear innumerable Difficulties beyond the Power of Man to solve: Particularly, how and by what secret Direction they find the Way, they are to go; as there are so many Chances of Error, after their Entrance into the Body; how it happens that as they are so very minute, that several Thousands are contained in a Globule, whose Diameter doth not exceed the Breadth of an Hair, yet they so universally pass to the proper Place of their Residence, that in the whole Body besides, and all its other Secretions not one was ever seen.

How are the different Species of these floatant *Legions* distinguished, and if the Air be replete with such a Multitude of various Species, and such an Infinity of Particulars, how is the Election made, and by what Direction do the several Tribes find Places for their Reception and Process into different Life and Form: That is, how are the Males of every different Species of Animals supplied with the respective animated Particles, which alone are necessary for the Continuance of their own Race? And where will you fix the Residence of the several Species of living Particles necessary to give prolific Vigor to those, we have been hitherto speaking of? For as they are Animals,

nimals, how small soever, they cannot, upon this Hypothesis, come into Being without the Agency of pre-existent Parents, any more than those of the more conspicuous Kinds; and for these also we must have, for the same Reason, a proportionably smaller Species of animating Atoms, and so on *ad infinitum*, till our Reason be quite confounded and our Imagination lost in the infinite Progression. And yet the first (if we can in this Case imagine a first) would be infinitely superior to Nothing or Privation; and be as incapable of Production by Chance or Spontaneity, as an Elephant or a Whale. These are a very small Specimen of the numerous insolvable Difficulties, which attending upon this Subject, would induce one to suspect, this innumerable Fry first spring into Life, within the Body of every Male, by the perpetual Agency of that Omnipotent Hand, which first made the World, for its continual Preservation. *But the Refinement of our Age and Nation will, I fear, hardly allow us to interest Omnipotence so immediately in the Administration of the World;* though it be manifestly the only Way we can take to solve the difficult *Phænomena* of Nature, and particularly that, we are now upon; for although we cannot trace ourselves into Being, from animated Atoms bred without us; and although equal Difficulties embarrass the Supposition of their being propagated within us: Although, after all, some great Men deny the Existence of these Animalcules, *in Semine masculino*; there, I am fully convinced, they are, and that they are some how concurrent to the Production of a succeeding Race, by the Co-operation the Most High; *in whom we live, and move, and HAVE OUR BEING.* Well might the Prophet say, *I am fearfully and wonderfully made,* Psal. cxxxix. 14. נִרְאִיתִי נִפְלִיאוֹתַי

If these and innumerable such like Difficulties occur in speculating upon the most obvious of the Works of God in the natural World, to which we make no Scruple to yield our plenary Assent, though
we

we are by no Means able to trace the Efficiency of Causes to their ultimate Effects, merely from our Experience of the stated and ordinary Course of Nature; why should we not also, with the same Assurance and Resignation of Mind, as was reasoned before, take for certain Truth, the plain Declarations of the most High, in his written Word, particularly as to the Subjects here treated of, though we cannot account for the one or the other, from Principles which are quite *level with our own Understanding*? Is it not equally our Duty to resign our Understandings to the **sovereign Authority of the Divine Instructions** in his Administration of the moral, as of the natural World?

HAD the Author of *Second Thoughts, &c.* reflected upon such insolvable Difficulties, which every where occur, in the Works of Creation and Providence; and at the same Time considered that the Almighty hath, in all his Dealings with the Children of Men, as we have before seen, required the absolute and implicit Submission of their Minds and Wills to the sovereign Dictates of his Authority, for **faith as well as practice**, in Testimony of their Duty and Allegiance; A Failure whereof hath, in many Instances, been attended with dreadful Effects of the divine Displeasure; I think he would rather have acquiesced in the plain Sense of those Declarations of divine Authority, which he hath set down in P. 4, 5, &c. than puzzled himself, and *grievously pressed his own Mind* with Difficulties of his own raising, in the Scripture Scheme of Redemption, which to every genuine Child of Abraham, who *staggered not at the Promises of GOD, through Unbelief; but was strong in Faith* giving Glory to GOD. Rom. iv. 20. would have immediately vanished upon his reading those Passages of the WORD OF GOD, which he hath recited. And he would never have endeavoured to set aside the plain Sense of the divine Oracles, by affixing to the Words alle-

gorical and figurative Interpretations, which to the Plain and Unlearned, for whose Use the Scriptures were written, could communicate no Ideas, could not be understood; and this only to force them to speak agreeably to his Conceptions, and give divine Authority to a Scheme of Redemption of his own composing, to square with his Apprehensions of Fitness and Propriety; but quite inconsistent with divine Revelation. But, *Let GOD be true, and every Man a Liar.* Rom. iii. 4. And *Isa. xl. 8. The Word of our GOD shall stand for ever.* Psal. xxxiii. 11. *The Counsels of the Lord standeth for ever, and the Thoughts of His Heart to all Generations.* Therefore while these Transformers of Christianity are arrogantly questioning if not rather denying the Truth and Propriety of the Method established by the sovereign Grace and Favour of the Almighty, for the Redemption and Salvation of fallen Mankind; founding their Hopes of eternal Felicity upon the *Merit of their own moral Character*, and esteeming *their own moral Worth and Goodness*, as *that which alone can make them the Objects of the Approbation and Love of GOD*; Accounting the Blood of the Covenant an *unholy Thing*: May thy Lot, O my Soul, for ever be amongst those happy Spirits, which, after a Life of sincere though imperfect Obedience, struggling against innate Depravity and Corruption, under a constant, humble and penitent Sense of the manifold Defects of their Obedience, and rejecting all Pretence of Merit from their best Performances, receiving the Kingdom of God as little Children, *Mark x. 15. relied wholly on the Merits of Christ*, for the Pardon of their Sins, and Acceptance with GOD; and making a continual Improvement in Virtue and Holiness, as a necessary Condition of, and Qualification for everlasting Felicity, are arrived safe at the World of Glory; And are there tuning their Golden Harps to immortal Songs of Joy and Praise, of Victory and Triumph, to the Lamb that was slain, even to him that loved

loved them, and washed them from their Sins, in his own Blood, and thereby redeemed them, and made them Kings and Priests, unto GOD, and his Father: to him be Glory and Dominion, for ever and ever. Amen. Rev. v. 9. and i. 5, 6.

THE Author of *An Essay on the Nature, Design and Origin of Sacrifices*, printed in MDCCXLVIII. hath, towards the Close of his Book, professed not to enter for the present into the Consequences, which may follow, or seem to follow, from his Argument. But as one cannot imagine, he would with so much Pains have digged into the Mines of ancient Learning, in order to give the Christian World a more correct Idea of an Affair, with which they have had so very little Concern, for more than seventeen hundred Years, if he had not apprehended, such a Work necessary to elucidate some Part of Christian Doctrine; And as the Light, in which I have here endeavoured, from the plain Word of God, to set the Scheme of Salvation, by Christ Jesus, very much depends upon the genuine Meaning of those Terms, and that Praefology, which the Old Testament useth, in treating upon Sacrifices, and which we have noted, are transplanted thence into the New; such as *Atonement, Propitiation, Redemption, &c.* And further, as this learned Author seems to have endeavoured to establish a Notion of the original Intention of Sacrifices something different, as he acknowledges, from the Opinion commonly received, and different from what I have here laid down; I think it incumbent upon me to endeavour to guard what I have described to be *The Christianity of the New Testament*, from the mischievous Influences, I apprehend it might be liable to, from the Prevalence of those Ideas which this Gentleman hath given Birth to, and which seem calculated to force the Christian Doctrine, and the Terms above mentioned, with others of like Importance, borrowed from the

Old Testament, into a Consistence with the Tenets of such modern Reformers of Christianity, as the Gentleman, whose Work I touched upon a little above.

I do not propose to write a full and formal Answer to this Book any more than the former; as that would lead me a great Way beyond my Design. I shall only make some brief Remarks, upon a few of the capital Articles, upon which the Merit of the Performance seems principally to depend, and which appear most likely to influence the Argument, I am upon: Hoping some One better qualified, and more at Leisure, will do it more fully.

FIRST then, I observe that this learned Author thinks the Idea of *Atonement* or *Expiation* for Sin, which seems to be pretty generally affixed to that of Sacrifice, throughout the Old Testament, especially Burnt-offerings, Sin-offerings, and Trespas-offerings, is not proper, according to the common Acceptation of the Word: Though, as I have endeavoured to shew in this Treatise, and hope I have done it beyond Contradiction, that Idea ariseth from the primary and natural Signification of the Hebrew Word, whereof the others are the Translation, and also of the Greek Words which the *Septuagint* have used to express the Hebrew by. And He would have the main and principal Use and Design of all Sacrifices to be: *To denote An entering into, and maintaining, or, if intermitted, renewing a State of Peace, Friendship, and familiar Intercourse with GOD, by eating and drinking together, as at one common Table*, Which he would have to be denoted by the Altar or whatsoever serves for the Use of an Altar. To this Purpose he applies a great Part of his Book. P. 61. "To eat
 " of any *Sacrifice* offered to God, is the same as to be
 " in *Friendship* with God.—P. 78. Thus they did
 " all *Eat* at the same Table. Eating then of a Sa-
 " crifice implied a State of *Friendship* betwixt the
 " Offerer and God.—P. 95. Nothing was done
 " that

“ that might interfere with the great End of all Sacrifices, which was to make *Friends* with God by Eating his Bread. Numb. xxviii. 2. P. 99. &c.
 “ This is a strong Confirmation of what I said about the original Intention of Sacrifices, which was to keep up a *Friendship* with God by Eating and Drinking at his Table.—P. 108. Liquor being always required as an Ingredient at all Entertainments, this was the Reason why it was used at all Sacrifices: and for the same End in both Cases, viz. The keeping up a State of *Friendship* by eating and drinking together.—P. 114.
 “ God — only retained what was necessary to carry on the great End design’d by Sacrifice, viz. the Furniture of an ordinary Table, &c.—P. 120. The Nature and Intent of Sacrifices being this, *To eat and drink* with God, as it were at his Table, and in consequence of That to be in a State of *Friendship* with him, &c.—And P. 328. The Author arguing, that Offerings in Cases of Uncleaness, could not be by way of Mulct, because there was no Crime committed; subjoins: “ Where-
 “ as if *Uncleaness* be considered only as what may make a Person unfit to appear in the Presence of a Sovereign before *Purification*, then may such Persons be commanded to *purify* themselves before they approach the *Table* of their King. In these and very many other Places of this elaborate Treatise, and indeed through the whole Work this Idea is very industriously enforced.

Now considering how much this learned Writer hath said to vindicate this new *Motion of Sacrifices*, and how little in favour of *Expiation, Propitiation, and Pardon of Sin*; or rather how strenuously he hath laboured to depreciate and reject these as vulgar Mistakes, One might expect to find his Doctrine inculcated almost in every Page of the Old Testament, and especially of the Book of *Leviticus*,
 where

where the Institution and Intention of Sacrifices is especially treated of. But so far from this; that on the Contrary we hardly find one Expression, in the whole Scripture which can be fairly alledged in support of this Notion: And especially with respect to Burnt-offerings, Sin-offerings, and Trespas-offerings, whereof the Offerer never tasted, any more than he did the Meat-offering and the Drink-offering, which accompanied them. In their Peace-offerings indeed, and their solemn Feasts, they were required to eat *before* the Lord, particularly they were to eat of the Tithes of the encrease of their Seed, and the firstlings of their Flocks and of their Herds *before the Lord*. Deut. xiv. 23. and xv. 19, 20. But never that I remember, to eat and drink, or to Feast *with* God, as this Author expresses it, at his Table. Of this there needs no stronger Evidence than this; That the Author of this new Idea of Sacrifices, which he endeavoureth to establish by such a Multitude of Repetitions, hath not, in his whole Book, given one direct, or (any thing like a clear) consequential Evidence from Scripture, of the Truth of his Position. And the Foundation, he goes upon, I think, is not well laid, nor equal to the Building.

HE tells us, P. 59. " That Sacrifices were attended with *Repentance* and *Confession*, and *Address* to " God by Prayer" (which by the Way, were no very proper or usual Concomitants of Feasting and Entertainment) " But they were, he says, *Federal Rites*, " and implied Men's entering into *Friendship* with " God, &c. And as this is (as sure enough it is) " a Point, upon which much that follows intirely " depends; he says, he should prove it more at large. This he attempts in this Manner, " When the Men " of old contracted *Leagues*, or engaged in *Friendships* " with one another, they did it by *Eating* and *drinking* " together. This appears from the Instances of " *Iaac* and *Abimilech*, *Jacob* and *Laban*, the *Hebrews* " and

“ and the Gibeonites, *Gen.* xxvi. 30, 31. — xxxi.
 “ 46. *Josh.* ix. 14. *P.* 61. This was so well under-
 “ derstood by the Antients, that whenever any One
 “ offered a Sacrifice to God or to any Idol what-
 “ soever, it was looked upon as an actual Engage-
 “ ment either in *Covenant* or *Friendship* with him to
 “ whom the Sacrifice was made. — It was this
 “ that made the Psalmist say, *Gather my Saints toge-*
 “ *ther unto me, Those that have made a Covenant with*
 “ *me by Sacrifice.* *Pf.* l. 5. And when the *Moabites*
 “ are said to *call the People of Israel unto the Sacrifices*
 “ *of their Gods, and the People did eat and bowed down*
 “ *to their Gods*; it immediately follows: *And Israel*
 “ *joined himself unto Baal Peor, &c.* This with a
 good deal more, as forcible and cogent, is this learned
 Author’s Proof at large. And had this capital
 Argument, this corner Stone been capable of being
 better adjusted, the Author, for the Support of his
 favourite new Structure, would surely have done it.
 Had the Author wanted to prove that in making,
 continuing, and renewing of Friendship, it was usual
 amongst the Antients occasionally to eat and drink
 together; and that the same was also sometimes used
 on Occasion of entering into Leagues and Covenants,
 and that, on this latter Occasion, they *sometimes* offered
 Sacrifices; He might perhaps have been thought
 to have gained his Point. But that was not sufficient.
 He wanted a great deal more, and a great deal more
 than all the Arguments, he hath drawn or ever
 can draw from Scripture, though assisted with all
 the Reasonings and all the Elegancies of Pagan
 Theology, can ever be made to prove; That is, it
 cannot, I think, be proved, that eating and drinking
 together, and offering Sacrifice, either separate
 or in Conjunction, ever ~~were~~ essential to or necessa-
 rily constitutive of *Friendship*, or of *Leagues* or *Cove-*
nants, either between God and Man, or between Man
 and Man.

IN the Instances alledged P. 59. no *Covenant* or *Friendship* was made by *eating* and *drinking* together. *Isaac* made a *Feast* for *Abimelech* upon his coming to see him, and to propose a *Covenant* of *Friendship* with him: But the *Feast* had nothing to do with the *Covenant*, which was mentioned by the King, as the occasion of his Visit, but was not made till next Morning, when *they rose betimes, and swore one to another.* Gen. xxvi. 31. This was making the *Covenant*; So the *Covenant* between *Jacob* and *Laban* was very formally proposed and made, as described, Genes. xxxi. 44. to the 54. by the Ceremonies of a Pillar erected, an Heap of Stones gathered, and by *Laban* named *Jegar Sabadutha*, and by *Jacob* called, the two Names, in the Syriac and Hebrew Dialects, respectively, signifying the same Thing, *An Heap of Witnesses.* Where, in Token of *Friendship* renewed, and a *Covenant* made, whose import *Laban* particularly recites, and in Assent to, and Ratification of which, *Jacob* swears *by the Fear* (that is by God, the Object of the Fear) *of his Father Isaac.* They afterward offer Sacrifice, and eat Bread together, (probably Feast upon the remainders of the Sacrifice.) This was after the *Covenant* was made, and ratified, and was added by *Jacob* for the greater Solemnity, and probably out of Complaisance to his Father-in-Law, as they were shortly to take a final Leave of each other. Their eating together had nothing to do essentially with their making the *Covenant*.

As to the Affair of the *Gibeonites*, Josh. ix. 14, 15. *The Mens taking of their Victuals, without asking Counsel of GOD,* is mentioned as a particular Affair, and without the least respect to the *Covenant*, which *Joshua* made with them; and seems rather to denote, that the People had been too forward to hearken to the Strangers Proposal, and to enter into free and friendly Conversation with them, unsuitably to the Circumstances of their important Expedition, and their

their then present Situation. The Expression. *Pf. 1. 5. — those that have made a Covenant with me by Sacrifice*: is, I apprehend, of no Force at all. The Words *עלי-יבך* do not, that I find, elsewhere occur, and are of an uncertain Signification; the Particle *על* or *על* signifying *to* or *upon*, I believe, never, *by*, to denote an Instrument or Means whereby any Thing is done. In the Signification, *upon*, it might seem consistent enough to say: *Those that have made a Covenant with me upon Sacrifice*; were there any Thing recorded in the Practice of sacrificing to vindicate such an Expression. But, further to shew the weakness of this Foundation, I shall now shew that Sacrifice was, by no Means, **essential to the making of Leagues or Covenants**, and very seldom used in that Way, either with respect to Covenants, between God and Man, or between Man and Man.

I THINK the first Occasion (and a very awful Occasion it was) of the Almighty's vouchsafing to enter into Covenant with Man, after the Fall, is recorded *Gen. vi. 18.* Where acquainting *Noah* with his Purpose of destroying the World by a Flood of Waters; for his Support against the Apprehension of his own Concern in so dreadful a Dispensation, He saith unto him: *With thee will I establish my Covenant, &c.* But here is no mention of Sacrifice; although it be sure that the Practice of sacrificing was before the Flood.

THE next Place where mention is made of the Almighty's making a Covenant with Man is *Gen. ix.* from *V. 9. to V. 17.* After the Flood, God engages in Covenant with *Noah*, *That all Flesh should not any more be cut off, by the Waters of a Flood*: And he gave him the Rainbow for a Token of the Covenant: But **nothing more is said of Sacrifice on this**, than on the former Occasion.

THE Almighty is represented, *Gen. xv. 18.* as entering, for the first Time into Covenant with *Abram*, for his greater Assurance of the Performance of the Promises

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made him, of Blessings to his Posterity, many Ages to come, *Cb. xii. and xiii.* and in the beginning of *Cb. xv.* upon his asking: *Whereby he should be assured of the Accomplishment of those Promises, V. 8.* And this Covenant was made in a very solemn Manner; but, I think, without any Sacrifice. I am aware, many learned Men have thought otherwise; and apprehended that the Beasts which *Abram* was ordered to slay were as a Sacrifice. But this is no where said, nor is any Thing said to be done in this Affair, which had any relation to Sacrificing, besides merely killing the Beasts. But it was the Almighty's good Pleasure to confirm this important Covenant this Way, either to give Mankind this solemn Manner of making Covenants, or by way of gracious Condescension, he conformed to this very ancient Method of making Covenants used among Men, of thus cutting Beasts asunder, and walking betwixt the Parts, and hence, very probably, it was, as this Author and other learned Men have observed, that to make a Covenant is in the *Hebrew* expressed, by *כרת ברית*: *cut a Covenant*, and I observe that before, the Lord said to *Noah*, *הקימתי* *I will establish my Covenant*, &c. nor is the other Word used before this Place. Hence 'tis more than probable the *Greeks* had the same Idea: As *Homer* writes, *ὅρκια πρὸς ταμόντες*, *ll. γ. 73.* And of this the learned Author of *Synopsis Criticorum* gives several Instances in his Annotations on this Place. In this Apprehension also the learned *Rabbi Solomon* seemeth to concur, Writing thus upon the Place *ואין המקרא יצא מידי פשוטו לפי שהיה כורת ברית עמו* i. e.: *the Text is to be understood literally, as he was making (Heb. cutting) a Covenant with him.* And he afterwards gives this reason: *דרך כורתי בריתי לחלק בהמה ולעבור בין בתריה* i. e. *The method of those that made Covenants was to divide a Beast in two Parts, and to pass between them.* And he cites, as an Instance of this Practice, *Jer. xxxiv. 19.* And adds that

that the *smoking Furnace*, and the *burning Lamp* were to represent the *Sechinab* which is *Fire*. So that, I believe, we may take it for Truth, That in this first and most solemn Instance of the Almighty's entering into Covenant with *Abram*, there was no Application of Sacrifice. But suppose it to be otherwise, it will be of no service to the Author, since, in so many other recorded Instances of Covenants made, there is no mention of Sacrifice. In the Covenant, which God was pleased to make with *Abraham*, *Gen. xvii.* even the *Covenant of Circumcision*, when he more expressly gave him the Promise of his Son *Isaac*, there was nothing of Sacrifice.

WHEN the Almighty gave the Law to *Moses*, it is noted in *Exod. xxiv.* that some young Men offered Sacrifices upon the Altar built at the Bottom of the Mount. And here *Moses* seemeth by these Sacrifices, to confirm the Covenant between God and the People, sprinkling one Half of the Blood upon the Altar, which represented God, as one Party in the Covenant, and the other Half he sprinkled on the People, saying, *Behold the Blood of the Covenant, which the Lord hath made with you, &c.* The Author of the *Essay on Sacrifices* had no doubt his Reason, why he passed this most express Testimony of Sacrifices having been, of Old, **used in making Covenants**; But that they were not essential to that Purpose, is further evident from *Exod. xxxiv. 10, &c.* where after the Affair of the Golden Calf, and that the Lord had again promised to go with them, He says: *Behold I make a Covenant, &c.* But nothing is said of Sacrifice. This is mention'd, *Deutr. v. 2.* and was renewed *Deutr. xxix. 1.* in a most solemn Manner, but no Sacrifice. So when God gave to *Phineas* the Covenant of the *everlasting Priesthood* *Num. xxv. 12.* there was no Sacrifice. No more was there *Josh. xxiv. 25.* when *Joshua*, a little before his Death, made a solemn Covenant between

God and the People. The same is observable in many like Instances, in the following Part of the History. And it will equally appear that Sacrifices were not necessary to the making of Covenants and Leagues between Man and Man. In the Covenant between *Abraham* and *Abimelech*; *Genes.* xxi. 23, &c. There were several Particulars not elsewhere met with **but nothing said of Sacrifice.** *Josh.* ii, 12. There was a very solemn Engagement between *Rabab* and the Spies sent by *Joshua*, without any mention of Sacrifice. *1 Sam.* xviii. 3. *Jonathán* and *David* made a solemn Covenant of perpetual Friendship; and the same was renewed, *Ch.* xx. 16. between *Jonathán* and the House of *David*, without any Thing of Sacrifice, upon either Occasion. And, to mention no more, *2 Sam.* v. 3. When the Tribes of *Israel*, after the Death of *Saul*, came to *Hebron* to *David* to anoint him King, *Ishbosheth* the Son of *Saul* being also dead; *David* made a League with them before the Lord. We may be sure, upon so grand, so solemn, so joyful an Occasion, nothing would be omitted which was essential, or which might contribute to add Force or Ornament to so publick, and so important a Transaction: But there is not the **least mention of Sacrifice**, on this momentous Occasion.

FROM these and many more Instances, it would be easy to cite, it appears undeniably clear, that Sacrifices were not necessary to the making of Covenants or Friendships, in the Times of the Old Testament History; No more were eating and drinking together, for in these and other Instances recorded in Scripture, there is no Mention of either. No doubt then, as now, Friends had occasionally mutual Entertainments, and they might have Feasts, on occasion of making or confirming Contracts, as in the Case of *Isaac* and *Abimelech*, of *Laban* and *Jacob*, &c. before-mentioned, and the same is common in our Days: But it is not, for all that, necessary to
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the Validity or Essence of the Affair. When the Author of the new Idea of Sacrifices pressed into his Service such Passages as those in *Pf.* xli. 9. and *Jer.* xli. 2. he seems to have been at great Want, and that what he saith of *Porphyry*, *P.* 344. may be applied to himself, that *He talks as People do who have an Hypothesis to serve, without knowing* (indeed without having) *the Facts, which should support it.* Nor is the Quotation from *Num.* xxv. 2. of any more Service to his Argument than the other: The Word *וּבְרִית* which is there used to signify their being *joyned to Baal-Peor*, being not once used in all the Old Testament to signify an Union by Covenant or Contract. So that for any Thing I see in this new Idea of Sacrifices, we may still retain our old Apprehension, that their *original Design* was to prefigure **the great Sacrifice and Death of Christ**, by being offered, during the *Levitical Priesthood*, by way of *Atonement* or *Propitiation* to the Almighty, for obtaining the Pardon of Sin, and that not by Virtue of any inherent Worth or natural Fitness or Equivalence, but merely in Consequence of the **sovereign Institution of the Almighty**, as is fully declared in the Old Testament, whereof we have had Proof sufficient already, so that nothing need to be added further. There is, I confess, a Difficulty arising from the Application of this Idea to Cases where there was no Sin or Guilt, as in Cases of Leprosy, and innocent Uncleanesses: Perhaps Atonement was appointed in these Cases to denote more fully the Aversion of the most High to all moral Turpitude and Impurity: Or as the Leprosy was considered as an Effect of the divine Displeasure, the Atonement might perhaps be referred to the Sin, which might have merited that Stroke. In Cases of sinless Uncleanesses, as morbid and involuntary Issues, &c. perhaps the Atonement might be for an humbling Memorial of that original Transgression, without which, in all Probability, the human Constitution

stitution had not been liable to such Irregularities. But I will not, in so obscure an Affair determine, nor assume to be wise above what is written; but rather refer all to the sovereign Pleasure and Counsel of the infinitely wise Author of the whole Institution. But that the *Design* and Use of Sacrifices was for the Expiation of Sin, as above-said, is as plainly asserted through the whole old Testament as Words can express it. And the Heathens had, from perpetual Tradition, the same Idea, as appears from the genuine Sense of several Quotations, this learned Author hath given us, as well as from many others, which might be produced; wherein they speak of Sacrifice as requisite both to obtain Pardon of Sin, and the Favour of the Gods, in the Blessings of common Providence. Of the latter we have a remarkable Instance in *Hesiod.* ἦρ. κὶ ἡμέ. V. 333.

καδδύναμιν δ' ἔρδειν ἱερ' ἀθανάτοισι θεοῖσιν
 ἀγνώως κὶ καθαρῶς ἐπὶ δ' ἀγλαὰ μηρία κάειν
 ἄλλοτε δὴ σπονδῆσι δύεσσι τε ἰλάσκεισθ'
 ἡμῖν ὅτ' εὐνάσῃ κὶ ὅταν φάσθ' ἱερὸν ἔλθῃ
 ὥς κέ τοι ἴλαον κραδίην κὶ θυμὸν ἔχωσι

which may be Englished almost *Verbatim* thus :

To your best Pow'r your sacred Off'rings bring
 To the immortal Gods spotless and pure.
 The splendid Haunches in the Fire consume.
 With Offerings and Libations make the Gods
 Propitious, both when rosy Morn ascends
 And when the Ev'ning guilds the western Sky.
 Thus their Goodwill and Favour you'll obtain.

AN Instance of the former Intension of Sacrifice we have in *Homer's Iliad*, α. v. 99.

———ἀγειν δ' ἱερὴν ἑκατόμβην
 εἰς χρύσῃν τότε κέν μιν ἰλασόμενοι πεπιθόμεν.
 ———then

—then bring the sacred Hecatomb
To Chryses ; th' angry Gods we'll thus appease.

It is certain, as our Author so often repeats and no one, I believe, ever denied, Sacrifices were reckoned to be of no Esteem with the Almighty without Holiness of Life ; and particularly in Cases of Wrong, Reparation must be made. The Heathens thought the same. And particularly *Hesiod* writes thus: after having mentioned many Kinds of Wickedness.

ἔργων ἀντ' ἀδίκων καλεπλὺ ἀπέθηκεν ἀμείβην,
ἀλλὰ σὺ τῶν μὲν πάντων ἔργ' ἀεσίφρονα θυμόν.

*For wicked Works the Gods send dire Revenge.
Wholly from these your foolish Mind restrain.*

And then follows the Precept for Sacrificing, recited above.

Homer also expresseth the Necessity of Reparation for Injuries, in Order to the Acceptance of the Atonement.

ἰδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφίξει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κέρην.

*Nor will the God remove the Plague until
The Father have his beauteous Girl restor'd.*

So that it will always stand for a certain Truth, that the Blood of the Sacrifice was for the Remission of Sins, in Subjects rightly disposed, from the Account given of the Affair, both in the sacred Oracles of divine Truth, and the Writings of the learned Heathens : And that, *without shedding of Blood there was no Remission*, Heb. ix. 22. notwithstanding what the Author alleges from Lev. v. 11. &c. of the poor Man's Atonement being made without Blood: For
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although his private Offering, because of his Poverty, might be accepted without Blood; yet the Interest which every *Israelite* had in the Offerings of **the great Day of Atonement**; and the Relation, which every legal Offering had to the Blood of Christ, may, I think, be properly enough alleged in Support of the Truth of the Apostles Assertion. And it will also remain *a Truth for ever established in the very Heavens*; that our blessed Lord Jesus, as we have seen it is fully declared in the New Testament, was, by the Almighty's Appointment, the real Sacrifice of Atonement for the Sins of Mankind, that *Lamb slain from the Foundation of the World*, which was prefigured by the Sacrifices of Atonement and others under the Law; and that He submitted to all the Sorrows of this mortal Life, and to the Sufferings of the Cross, as a Victim for, **and in the Stead of the human Race**, to make Satisfaction for the original Transgression of the divine Law, and for the consequent Offences of penitent Sinners. And there is no Need to describe or imagine a Parallel between the several Steps of our Saviour's Sufferings in his Acts of Atonement, and the Circumstances or Ceremonies used about Sacrifices; these are various according to the sovereign Pleasure of the most High.

The same Thing will be still further evinced by a brief Remark I shall make upon another Particular, the Author seems very Intent upon, *viz.* the Notion of the Sacrifices having been considered as substituted **in the Sinners Stead**, who deserved to be destroyed. This he acknowledges to have been a prevailing Opinion, both among *Jews* and *Gentiles*. He says, it was only in latter Times that this Opinion prevailed, but of this he hath not given any Proof: And it hath certainly been always the firm Perswasion of the Christian Church. This Opinion He however thinks to be something apocryphal, and not to be retained in the Christian Canon. I apprehend this Idea is
not

not essential to that of *Atonement* or *Propitiation*, &c. which, I think, absolutely depends upon the sovereign Pleasure and Appointment of the most High. But yet it may, I believe, be established upon the Authority of the Holy Scriptures, and that by the Acknowledgment of the Author of the *Essay on Sacrifices*, &c. He saith: "It may seem somewhat strange, " if the Life of an Animal was given in lieu of the " Life of the Offerer, that no where in the Books " which particularly mention the Institution of Sa- " crifices, or so largely treat of them, or in the " Versions of them, They should ever be called λύτρα, " or ἀντίλυτρα, or ἀντίψυχα. P. 134. and P. 151. " λύτρον, in the same Sense.

THE Reader may please to Review what is observed of these Words, under the Head of *Redemption*, P. 95. &c. And in *Exod. xxx. 10*. It is said: *Aaron shall make an Atonement upon the Horns of the golden Altar, once in the Year, with the Blood of the Sin-Offering of Atonements*, &c. In this Verse the Word כִּפֹּר is three Times applied, to denote that Atonement which is made for the Soul of the Offerer, by the Blood of the Sacrifice. But we have before seen that this Word primarily signifieth making satisfaction for Offences committed so as to be exempt from those Effects of the Displeasure of the Party offended, which might otherwise follow. This I have fully shewed in P. 110. & 111. And in the following Pages I have shewn, that the Word is used in the same Sense to denote the Efficacy of Sacrifices, for obtaining the Favour of the Almighty, in the forgiveness of Sins. And in P. 131. & 132. I have given some Instances where it is expressly used to signify *Redemption* in the most proper Sense of the Word: And the *Greek* Version accordingly hath used the Word λύτρα, as is there noted. So *Exod. xxx. 11, 12*, *The Lord said unto Moses; When thou takest the Sum of the Children of Israel — they shall give every Man a Ransom for his Soul unto the*

Lord: — *that there be no Plague amongst them, &c.* This is, in the *Hebrew*, called כִּפָּר נַפְשׁוֹ *The Atonement of his Soul*. And this is, in the *Greek*, δώσων ἑκαστῷ ΛΥΤΡΑ ἢ ψυχῆς αὐτῆ; as the *English*. In the xvth Verse it is expressed thus: לְכַפֵּר עַל נַפְשֵׁי יִרְמָם *to make an Atonement for your Souls*. This the *Greeks* translate, as in V. 10. which hath a plain Relation to Sacrifice: ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν. Which is a Demonstration, the Authors of that Version, thought the Idea of Atonement, and of Redemption to be very much the same, as is noted above. And the same appears in many Instances. Thus *Jacob's Present*, P. 110. was sent as a λύτρον, a *Redemption* from the Effects of his Brother's Resentment: So *Moses's Prayer*, P. 110. might be said to *redeem*, to *deliver* the People from the Almighty's Indignation. And *David's* appeasing the *Gibeonites* was the *Redemption* of *Israel* from the *Famine*; although they were not so called. But *Isa.* xliii. 3. *I gave Egypt for thy Ransom, Ethiopia and Seba for thee.* The *Hebrew* is כִּפָּרְךָ *thy Expiation*, which can signify no other than that, to save them, he had exposed the others to the Calamities of War. Vid. *Syn. Crit. in loc.* And this is in the *Greek* expressed by ἀλλαγμα *an Exchange*, for which the *English* hath *Ransom*. *Prov.* xxi. 18. כִּפָּר לְצַדִּיק רָשָׁע *the Wicked shall be a Ransom for the Righteous.* The *Hebrew* is *an Atonement*: And the *Greek* πειρασμα, *a Cleansing*. See P. 115, &c. The Sense of this Passage is differently expressed in *Ch.* xi. 8. for which the *Greek* hath αὐτὸ αὐτὰ παραδίδοται ὁ ἀσεβής: *The Wicked is given up instead of him.* This is quite in the Idea of Redemption, though the *Greek* have not that Word. But *Prov.* xiii. 8. *The Ransom of a Man's Life is his Riches*: The *Hebrew* Word here for *Ransom* is כִּפָּר and the *Greek* is λύτρον. So *Prov.* vi. 35. *He will not regard any Ransom*: Here also the *Hebrew* is כִּפָּר and the *Greek* οὐ ανταλλάσσεται ὁδὸν λύτρου. *And he will not exchange for any Ransom,* The same

same Word occurs twice in *Num.* xxxv. 31, 32. *Ye shall take no Satisfaction for the Life of a Murderer; and ye shall take no Satisfaction for him that is fled to the City of his Refuge, &c.* In both these Places the *Hebrew* Word is the same as before, and the *Greek*, in both, is λύτρα. So that it is undeniable, that this *Hebrew* Word signifieth indifferently *Expiation* or *Ransom* (*the Price of Redemption*;) and consequently that these two Terms are of the same Import, or very nearly, which is still the more evident, because in the *Greek* Translation of the *Old Testament*, the Word is sometimes rendred by ἱλασμός or ἰλάσκεσθαι, &c. and sometimes by λύτρα. So that with respect to the Author of *An Essay on the Origin, &c. of Sacrifices*; the Argument stands thus: He acknowledges that if the Sacrifices of Beasts under the Law had been called λύτρα, &c. in those Books which treat of their Institution, or in Versions of them: They might, in that Case, be looked upon as having been substituted in lieu of the Offerer, *Life for Life, &c.* He must, with respect to the *Hebrew* Books, and all the Versions besides the *Greek*, mean *A Word of the same Signification with λύτρα, &c.* But it is plain that the *Hebrew* Word which is used to denote the Efficacy of Sacrifices is, in many Places of the *Greek* Version of the *Old Testament*, rendered by the *Greek* Word λύτρα; and in other Versions by Words of like Signification, that is: Sacrifices were called, in the *Hebrew* קָדַשׁ, which is rendered by the *Greek* Words λύτρα or ἱλασμός (or ἰξίλασμός,) indifferently, and with respect to the same Subject. So that whether the Idea of Substitution was originally Appurtenant to the other of Atonement or no, we see the Ancients had sufficient Reason, upon this Gentlemen's allowed Principle, so to conceive of it. And considering these Sacrifices as Typical of the great Christian Sacrifice, have we not the strongest Reason to look upon this Idea as proper and genuine, with Respect to

that also? Since our blessed Lord is so plainly represented, both in the Prophetick and the Historical Scriptures, as having been our substitute, and as having born the Sorrows of his whole Life, and the Agonies of the accursed Tree **in our stead**. And I cannot help suspecting, that in order to cast a Shade upon this representation of the Redeemer's Sufferings, the Abolition of the Idea of Substitution with Respect to Sacrifice is so industriously prosecuted.

BUT whether this Idea be essential to the Sacrifices of Atonement or no; we have before seen, under the Head of *Redemption, Propitiation, &c.* that the Idea is throughout the whole New Testament, as well as in the Prophecies of the Old, applied to our blessed Saviour's Sufferings, and that he is in Virtue thereof stiled *our Redeemer* λυτρωτήν: *our Propitiation* ἱλασμόν, &c. Thus 2 Cor. v. 21, *He made him to be Sin*, (a Sin-Offering, Vid. P. 105.) *for us*, ἵνα ὑμῶν in our Stead, for so the Word very often signifieth. So Rom. v. 8, *Christ died for us*. Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε: *In our Stead*: As V. 7. ὑπὲρ δικαίου, *for a righteous Man*: And ὑπὲρ τοῦ ἀγαθοῦ, *for a good Man*; which the Connection will not bear to be otherwise understood. So Ephes. v. 2. *Christ hath loved us, and hath given himself for us, an Offering and a Sacrifice, &c.* ὑπὲρ ἡμῶν: And so in many other places Christ is said to have suffered for us, or in our Stead; and to have born the Punishment of our Sins. This the Author of *Second Thoughts, &c.* saith is impossible; But I say again: *Let GOD be true and every Man a Liar*, God hath said it, And sooner shall Heaven and Earth pass away, than one Tittle of his Word shall fail. But if any should object, that the Particle ὑπὲρ doth not always signify *instead* or *in the Place of another*; But that sometimes it imports; *for the account of another*, in any Manner; and so may comport with the Doctrine of the Socinians; for they say, that *Christ died for our Good*; Which might be expressed in the Greek, perhaps properly enough, ὑπὲρ

ἢ ὡφελείας ἡμῶν : Therefore, to establish the true meaning of the Texts before quoted, our Lord himself tells us, *Mat. xx. 26. and Mar. x. 45.* that *He came to give his Life a Ransom for many* : Which is, in the Greek, λύτρον ἀντὶ πολλῶν. And *1 Tim. ii. 6.* St. Paul says of Jesus Christ : *Who gave himself a Ransom for all.* The Greek is ἀτίλυτρον ὑπὲρ πάντων. The Particle ἀντὶ which in the former Texts is in Apposition, and in the latter being, in Composition, joined with the former enforceth its Signification, properly signifieth : *Being vicarious, or instead of another* : And so *Constantine* writes upon the Word : *Proprie significat vicem, cum quis alterius loco facit aliquid.* i. e. “ It properly signifies *instead*, as when any Person doth a Thing in-
“ stead of another. And St. *Chrysostome*, in the Place cited a little above, and in many other Places, useth the Particle ὑπὲρ exactly in the same Sense.

AND I may, I presume, here properly note, that the learned Author of the *Hebrew-English Concordance* now in the Press, (a Work of prodigious Labour, Use and Merit) to defeat the Arguments drawn from the three Texts above-mentioned, in Vindication of the Idea of Substitution, with respect to the Sacrifices of Atonement under the Law, and more especially with respect to the Death of Christ, in his Book upon the Subject of *Atonement* ; insisteth, that the Particle ἀντὶ doth not always signify *in the Place or Stead of another* ; which I cannot deny. But, I think, I may be allowed to affirm, that this is its most natural, primary and principal Signification, and that consequently the three Texts above-mentioned are a plain Declaration and Proof that our Lord Jesus may, with the highest Propriety, and under the sacred Authority of the Holy Ghost, be said to have suffered Death upon the Cross **in the Place and Stead**, as well as for the Account and Benefit of sinful Mankind.—This Signification is, as before-said, asserted by *Constantine* to be the primary Import of the Particle

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ἀντὶ; and the same is allowed by *Scapula*, although, it must be owned, both those Authors allow that it otherwise bears the general Sense of the Latin *pro*: But I think the Texts above-quoted, and especially the two former, do not admit of a *well-connected* Sense and Interpretation, if the Particle ἀντὶ be understood in any other Meaning than as I take it; that is, that our blessed Lord cannot be called λύτρον ἀντὶ πολλῶν, &c. a *Ransom for many*, unless ἀντὶ be taken in the Sense as described. And indeed the Idea of λύτρον, ἀποινα, ἀντὶλυτρον, and the like, seems to require such Connection of Sense; the Idea of a Price or Ransom almost necessarily including that of something given in *Exchange* for, or in *Stead* of, some other Thing.

AND further to establish this Sense I desire it may be observed, that, besides many other Instances of the Particle being used in this Sense in the New Testament; as *Mat.* ii. 22.—v. 38. *Luk.* xi. 11. *Rom.* xii. 17. *1 Cor.* xi. 15. *1 Thess.* v. 15. *Heb.* xii. 16. *Ja.* iv. 15. *1 Pet.* iii. 9. which are most of the places where it occurs, except where it is used adverbially, as ἀντὶ ὧν, &c. which is pretty much of the same Sense; I say, besides these, it may be proper to note, to this Purpose, that it is for the most Part put for the Hebrew תחת whenever that Word occurs in the Sense of *instead*, or *in the Place or Room* of another; whereof it may not be improper to give a few out a vast Multitude of Examples, in the Greek Translation of the Old Testament. *Gen.* iv. 15. *instead of* Abel whom Cain slew. The Hebrew is תחת הבל and the Greek is ἀντὶ Ἀβελ. *Gen.* ii. 21. The Lord —took one of his Ribs and closed up the Flesh *instead thereof*. In the Hebrew וַיִּסְגֹּר כָּשָׁר תַּחַתָּהּ the Greek is καὶ ἀνεπλήρωσε σάρκα ἀντὶ αὐτῆς — *Cb.* xxx. 20. אֲנִי אֶתְחַת אֶל־הָאֱלֹהִים *Am I in God's Stead*. The Greek hath μὴ ἀντὶ θεῶ ἐγὼ εἰμι. — *Gen.* xxxvi. 33. *Jobab* —reigned in his *Stead*. Heb. וַיִּסְלַךְ תַּחַתָּהּ יוֹבָב. *Gr.* καὶ ἐβασίλευσεν ἀντὶ αὐτοῦ Ἰωβάβ, and the same where-
ever

ever the same Sense is expressed in the Books of Kings and Chronicles. In Gen. xliii. 33. *Let thy Servant abide instead of the Lad: Heb.* יֵשֶׁב־נָא עִבְדְּךָ תַּחַת הַנֶּגֶר and in the Greek παραμένω σοι παῖς ἀντὶ τοῦ παιδός.—Num. iii. 12. *I have taken the Levites from among the Children of Israel, instead of all the First-born תַּחַת כָּל בְּכוֹר* in the Greek ἀντὶ πάντος πρωτότόκου.—Job xvi. 4. *If your Soul were in my Soul's Stead.* In the Hebrew it is : לֹא יֵשֶׁב נַפְשְׁכֶם תַּחַת נַפְשִׁי and the Greek is : ἡ ὑμέτερό γε ἢ ψυχὴ ὑμῶν ἀντὶ τῆς ἐμῆς. Upon which Chrysostome, by Way of Illustration, writes: ἑτέρος τῶν ἐριμεινυτῶν ἕτως ἐκδέσκειν. ἡ ὑμεῖς τοῖς ἐμοῖς ὑπέκεισθε πάθουσιν, &c. i. e. *alius Interpres sic exposuit: Si vos dolores meos fueritis passi: If ye had felt my Sorrows, &c.* which shews that the Hebrew תַּחַת and the Greek ἀντὶ were by the Ancients understood exactly as I have represented. And, to mention only one Example more out of a vast Number it would be easy to produce, Gen. xxii. 13. *Abraham took the Ram and offered him up for a Burnt-offering, instead of his Son:* In the Hebrew it is תַּחַת בְּנוֹ, and in the Greek ἀντὶ—τὸ γὰρ αὐτῷ.

On this Place the learned Rabbi Solomon, in his Exposition of this Part of sacred History, writeth to this Purpose:

עַל כָּל עֲבוּדָה שֶׁעָשָׂה מִמֶּנּוּ הָיָה מִתְפַּלֵּל וְאוֹמֵר יְיָ רִצּוֹן שֶׁתְּהָאֵוֹ כְּאֵלוֹ הָיָא עֲשִׂיָּה בְּבָנִי כְּאֵלוֹ בְּנֵי שְׁחוּט כְּאֵלוֹ דְּמוֹ וְרוֹק כְּאֵלוֹ בְּנֵי מוֹפֶשֶׁט כְּאֵלוֹ הוּא נִקְטָר וְעֲשִׂידֵשׁ

“ In every Part of the Service performed by him, he (*Abraham*) prayed, saying, May God be pleased to accept this as if it was done to my Son, as if my Son were slain, as if his Blood were shed, as if he were stretched out,” (or as if his Skin were stript off; for the Chaldaic Word פֶּשֶׁט hath both those Significations, the former whereof was performed upon *Isaac*, Gen. xxii. 9.) “ as if he were burned and reduced to Ashes, &c.” This is like many more of the

the trifling Accuracies of the learned Rabins; but it serves however as a Demonstration, that the Hebrew תחת and the Greek ἀντὶ were used to signify the Substitution of one Thing in the Room, Place or Stead of another, and consequently that the Declaration of our blessed Saviour and of the holy Apostle, cited above, were meant to teach us that the Sacrifice and Death of Christ was, in the divine Estimation, in the Place and Stead of the sinful Race of fallen Men, whereof the Transaction here referred to was a Type.

So that, as was said before, whether the vicarious Substitution of Sacrifices in lieu of the Offender, belong to their original Institution or not; it is, I hope, undeniably plain from the Holy Scriptures, that our Lord Jesus Christ, by the Father's Appointment, died *in the Place and Stead* of the sinful Race of fallen Man, That *he bore our Grievs and carried our Sorrows*: That the Punishment due to a guilty World was laid upon him: That *He was wounded for our Transgressions; was bruised our Iniquities*, διὰ τὰς ἀμαρτίας, &c. Sept. *because of our Transgressions, &c. The Chastisement of our Peace was upon him, and by his Stripes we are healed*, Isa. liii. Nothing can be more full and expressive. See what is remarked on this Passage in P. 143.

UPON this the learned Author of the *Synop. Critic.* writes: *Dicitur hic Christus languores nostros tulisse. v. 4. Propter scelera nostra attritus, v. 5. abscissus esse, v. 8. &c. eandemq; rem Propheta duodecies repetit. — Quorsum? Non delectatur Spiritus S. inani βαττολογία et ταυτολογία. Sed toties hæc iterat, ut significet sententiam hanc non esse humanâ vanitate excogitatam, sed esse verissimam et certissimam, &c. ejusque cognitionem nobis maxime necessariam. i. e. "Christ is here said to have born*
" our Grievs, v. 4. to have been wounded for our Trans-
" gressions, v. 5. to have been cut off for our Sins, v.
" 8. &c. — The Prophet repeats the same Thing
" twelve

“ twelve Times—for what Reason? The Holy
 “ Spirit is not pleased with vain and useless Repeti-
 “ tion. But this is so often asserted, to shew that
 “ this Sentiment is not the Contrivance of human Va-
 “ nity, but is of the greatest Truth and Certainty; and
 “ that to know it is of the highest Importance to us.”

THUS I hope this great, this essential, this Capital and Fundamental Doctrine of the New Testament; this Doctrine which alone ministers sure Ground of Consolation to the Saints militant on Earth, and which supplies Subject for Songs of immortal Joy to the Saints triumphant in Heaven; this Doctrine of *Redemption and Salvation, by the Sacrifice and Death of the Lord Jesus*, is immoveably established upon the everlasting Foundation of divine Truth; in the Apprehension of all, who take the holy Scriptures to be the Word of God: And that the Minds of the intelligent and unprejudiced will not be *moved from the Hope of the Gospel* by the Arguments, which are directly levelled against the Faith of *Christ the Redeemer*, by the Author of *Second Thoughts concerning the Sufferings and Death of Christ*; Or the less open but not less pernicious Inferences from *An Essay on the Nature, Design and Origin of Sacrifices*; nor any other productions in Favour of Infidelity.

HAD I not been straitned in Time and Room, I would have attempted some brief Remarks on some other Particulars in the last mentioned Book, which I suspect are not quite to the *Shewel of the Sanctuary*.

HE more than hints, in p. 80. that the Taste and Relish of Mankind were the original Criterion of Meats *Clean and Unclean*, before the Flood; whereas it is, I think, most highly probable, this was always a Matter of Religion, as it was after it had a Place in the Rituals which the Almighty gave by the Hand of *Moses*; and we shall not easily assign a Reason why, without a divine Command, Men should think

it their Duty to abstain from eating of the Flesh of a Rabbit, a Hare, or a Pig, more than of a Sheep, a Hart, or a Calf. This is making the Reason, or the Will of Man to be the original Basis of Religion, and to have given the Plan for the divine Institutions. This is also, not very obscurely, insinuated in his treating upon Sacrifices, *p.* 312, 314. where he says, "The Customs of the World had made Sacrifice the ordinary Way of addressing God, &c. and, where a Custom was universal, as it was to offer Sacrifices, and a Law was given suited to such a Custom, &c." Now considering how large and how very particular the Institutions of Sacrifice, by *Moses*, were, as well as what I have noted in *P.* 74. and considering besides how jealous the Almighty was of the Honour of his own religious Institutions, we have, I think, sufficient Reason to believe that Sacrifice would never have been thought of, by the Sons of Men, much less have made so great a Part as it did of the Religion of all Mankind, for the Space of four Thousand Years, if it had not originally had the *Sanction of a divine Appointment*. I shall mention no more, but only *en passant* just remark that this Author, as well as many other learned Men, hath annexed the Idea of *covering*, in general, to the *Hebrew* Verb כִּפֶּר which I think I have, in *P.* 125. &c. shewn not to be quite right. Many other Things in this curious and learned *Essay* are very worthy of Remark; But I shall, at present, proceed no further.

HAD I not been thus diverted with what might have been better performed in the Body of the Work, had I had the Books sooner, I designed to have added something, for the further establishing of this great *Evangelical* Doctrine, from the transcendent Character given of the Person of our blessed Redeemer, and the extraordinary Things recorded of him, in the holy Scriptures; such as was never given to, such as
were

were never recorded of any other Person; to make it more evident, that, agreeably to the general Reason, and Proportion of the Works of the most High, his Errand and Commission into the World must be very singular, and such as none of the Prophets and righteous Men, which with many illustrious Evidences of *divine Legation*, came before him, ever had.

HE is called the only begotten Son of GOD. Nay, *Rom. ix. 5.* he is called *GOD over all Blessed for evermore.* And *Isa. ix. 6.* besides the Appellations *Wonderful, Counsellor*, He is also there called *The mighty GOD, the everlasting Father*, or rather, *The Father of Eternity*, אֲבִי-עוֹלָם. He is called, *The brightness of the Father's glory, and the express Image of his Person*, τὸ εἰκὼν αὐτοῦ, “ of his Essence, his Existence or “ eternal Subsistence, as *Constantine* glosses the Word: καὶ αὐτὸ ἰδιουσιαιῶς ὑφίσταμενον: “ That which subsisteth of itself, by its own peculiar Essence.” And to be thus the *express Image*, ὁ χαρακτὴρ, of the eternal Essence of the Deity could never be truly predicated of any other in Heaven or Earth, besides the Lord Jesus, in whose Person the Divine and the Human Nature are incomprehensibly united. It is said, that *by him*, the Father made the Worlds. *Heb. i. 2.* And that *He created all Things by Jesus Christ*, *Eph. iii. 9.* He is called *The Image of the invisible GOD, and the First-born of every Creature*; for by him were all Things created, that are in Heaven and that are in Earth, visible and invisible, &c. All Things were created by him and for him, and he is before all Things, and by him all Things consist. *Col. i. 16.* And he is said to uphold all Things by the Word of his Power. *Heb. i. 3.* To him the Christian Expositors apply that Passage in *Isa. li. 16.* *I have put my Words in thy Mouth*, — that thou mayest Plant the Heavens, and lay the Foundations of the Earth, &c. which is full as agreeable to the Hebrew Text, as is our English Translation לְנִשְׁעֵי שָׁמַיִם וְלִיסַד אֲרֶץ Thus the vulgar

Latin hath it, although the *Septuagint Version* be as the English. But the *Jewish Commentators* take it rather to denote the Restoration of the City and People of the *Jews* after the Captivity. For thus writeth *R. S. Jarchi* לקיימא עמא דאמר עליהון דיטנן כבוכבי שמיא

“to raise up the People of whom it was said, “that they should be multiplied as the Stars of “Heaven.” And *R. D. Kimchi* upon the same Passage writes thus: וזהו קבוץ גלויות שיהיו ישראל עלום חדש “This is the gathering (the Reduction) of the Captivity, when *Israel* shall be as a new World.” I own this appears to me full as agreeable to the context as the other: But the Creation, and the Preservation of the World are plainly ascribed to our Lord Redeemer, in the Places above cited and others. So *Heb. i. 10.* Of him it is said: *Thou Lord, in the Beginning, hast laid the Foundation of the Earth, and the Heavens are the Work of thine Hands: They shall Perish, but thou remainest; and they all shall wax Old as doth a Garment, — But thou art the same, and thy Years shall not fail.* Of him it is said; *When he bringeth in the first begotten into the World, he saith; and let all the Angels of GOD worship him.* Unto him the eternal Father saith: *Thou art my Son, this Day have I begotten thee.* And unto the Son he saith: *Thy Throne O GOD is for ever and ever; A Scepter of Righteousness is the Scepter of thy Kingdom: Thou hast loved Righteousness and hated Iniquity, therefore GOD even thy GOD hath anointed thee with the Oyl of Gladness above thy Fellows.* He is called, *Isa. ix. 6, The Prince of Peace.* And it is prophesied of him, *That the Government should be upon his Shoulder; and that of the increase of his Government and Peace there should be no End.* In *Rev. i. 5.* He is called *Jesus Christ (i. e. The Anointed Saviour, or Messiah the Saviour) the faithful Witness, the First begotten (or rather the First-born Πρωτότοκος) from the Dead, and the Prince of the Kings of the Earth.* He is called *The Star which should*

should arise out of Jacob, Numb. xxiv. 17. which Passage the most learned Expositors, both Jews and Christians understand of the *Messias*, though some apply it to *David* and the succeeding Kings of *Judah*. But the learned *A. B. Ezra* treats this with חִלְיָה חִלְיָה *Apage, Apage*; and calls these Authors חסרי דעת *Men wanting Knowledge*, and that this Construction is מכחש ביאת המשיח *falsely denying the coming of the Messias*: He also calleth himself (probably in Allusion to this) *The bright and Morning Star*. Rev. xxii. 16. Where he also calls himself both *the Root and the Offspring of David*: The former respecting his Divine, and the latter his Human Nature. He is also called *the Son of Man*, and *the Son of David*. He is moreover called *the Lamb of GOD*, and *the Lamb slain from the Foundation of the World*. He is called *the High Priest of our Profession*. *A Priest for ever after the Order of Melchizedech*. *An High Priest, who can be touched with the Feeling of our Infirmities, having been himself tempted in all Points like as we are, yet without Sin*. He is said to be a *merciful and faithful High Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People*. And to have an *unchangeable Priesthood*. He is also said to be *such an High Priest as became us* (ἡμῶν ἑωρθεπεν, *was convenient for us*) *who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens, who needed not daily, as those High Priests (under the Law) to offer up Sacrifice, first for his own Sins, and then for the Peoples, &c.* Who because he continueth ever, hath an *unchangeable Priesthood, &c.* It is said of Christ, that he died, or rather is risen again, who is even at the Right Hand of God, who also maketh Intercession for us: And Heb. vii. 25. He is able to save them to the uttermost that come unto GOD by him, seeing he ever liveth to make Intercession for them. He is called 3 Tim. ii. 5. *The One Mediator between GOD and Men the Man Christ Jesus*. And Heb. viii. 6. He is said

to have obtained a more excellent Ministry (than the Priests under the Law,) by how much he is the Mediator of a better Covenant, &c. And Ch. ix. 15. He is called *The Mediator of the New Testament*. And Ch. xiii. 24. *Jesus, the Mediator of the new Covenant*. He is called *A Prophet*; and *That Prophet which should come into the World*, and he was declared to be greater than all the Prophets, which had gone before him. For He testified of *John*, that of all that were Born of Women, there *had not arisen a greater than He*, Mat. xi. 11. But *John the Baptist* himself testified of Christ, that he was so much his superior, that himself was not *Worthy to loose the Latchet of his Shoes*. Pursuant to this Office and Character he declared the Will and Counsel of GOD to Mankind authoritatively, and by his Preaching laid the Foundation, and enacted the Laws by which his Kingdom was to be established and administred, to the End of the World, and He foretold the most remarkable Events relating thereto. He foretold the Time and other Circumstances of his own Death, most readily and chearfully yielding up himself to the most painful, shameful, and accursed Death of the Cross, because he knew and declared, it was the Counsel and Purpose of the most High, that he must, in that Way, be a Ransom, an Atonement for the Sins of the World. In this Relation, He is called *The Angel*, or *Messenger of the Covenant*. Mal. iii. 1. And *The Word of GOD*, which was in the Beginning, and was with GOD, and was GOD. He was foretold and promised to *Adam* in *Paradise*, four Thousand Years before his coming, under the Character of *the Seed of the Woman*, which should bruise the Serpent's Head: He was also foretold and promised, to *Abraham*, nineteen Hundred Years before his Advent, as the Person, who was to be of his Seed, in whom all the Families of the Earth should be blessed: He was prophesied of by *Jacob*, almost seventeen Hundred Year

Years before his Birth, by the Name of *Shiloh*, who was to come, not till the *Scepter should depart from Judah, and a Lawgiver from between His Feet*. Which was most remarkably fulfilled, by the Appearing of Christ, at the Time when *Judea* was under the Sovereign Dominion of the *Romans*, and the particular Administration of *Herod*, surnamed *Antipas*, Son of *Herod the Great*, an *Idumean* and foreigner. To him also, gave all the following Prophets Witness, and especially the Prophet *Daniel*, whose Prophecy of the seventy Weeks so nearly marked out the precise Time of the *Messiah's* Appearance, that not only amongst the *Jews*, but throughout all the East, there was, at that Time a general Expectation of a great Prince to arise from amongst the *Jews*. And this not improbably was the motive to the Eastern *Magi* to direct their Journey to *Judea*, to pay their Complements to the Infant Prince, of whose Birth they had gained Intelligence, by the Rules of their Art, or more probably, by the immediate Illumination of the most High, from a remarkable Star, which they had observed, while they were in the East, *Matt.* ii. 2. 9. which had not before appeared. The Birth of Jesus Christ was most extraordinary, singular and unprecedented. He was Born of a pure Virgin, who conceived him out of the ordinary Course of Nature, by the immediate Influence of the Holy Ghost, which came upon her, and the Power of the Highest which overshadowed her, of which amazing Dispensation of divine Power and Favour She was honoured with the ANNUNCIATION by the Holy Angel *Gabriel*, whose Name imports the Power of GOD, or GOD is my Strength, with a Command that his Name should be called *Jesus* (*Y^hsh^u Salvation*), because he should save his People from their Sins, declaring that He should be great, and be called the Son of the Highest, and that the Lord GOD should give unto him the Throne of his Father David; and that He
should

should Reign over the House of Jacob for ever, and ever, and that of his Kingdom there should be no End. As was prophesied of him. *Dan. vii. 14. and Isa. ix. 7.* The Holy Virgin his Mother, although of the Royal House of *David*, was in Circumstances of Life so low, that when, by the Disposition of Divine Providence, She was, in Consequence of an Imperial Edict, come to *Bethlehem*, where the *Messiah* was to be Born, according to the Prediction of him, *Mich. v. 2.* and the Time was come that she should be delivered of the Child, She was forced to take her Lodging in a Stable, and lay the Babe in a Manger, because she could have no Room in the Inn. And here his Birth was made illustrious by a Light from Heaven, called *the Glory of the Lord* (which many learned Men take to have been what was seen by the Wise Men in the East, under the Appearance of a Star) which shone round about some Shepherds, who were watching over their Flocks by Night, to whom also an Angel of the Lord appeared, declaring, as Tidings of great Joy to all People, that *that Day there was Born in the City of David, a Saviour, even Christ the Lord:* When suddenly there appeared with the Angel, a Multitude of the Heavenly Host praising God, and saying: *Glory be to GOD in the Highest, and on Earth, Peace, Good-will towards Men.*

After the Completion of the Days of the Holy Virgins Purification, when she took the Child to the Temple of the Lord, to fulfil the Requirements of the Law; old *Simeon* an holy and religious Man, and One who waited for the Consolation of *Israel*, that is, for the Appearance of the *Messiah*, to whom it had been revealed by the Holy Ghost, *that he should not see Death before he had seen the Lord's Christ*, This holy Man coming by the Spirit, into the Temple, at that Time, took up the Holy Infant in his Arms, and, in a Rapture of heavenly Joy, uttered his devout Thanks to the most High, in that well known Divine Hymn,

Luke

Of the NEW TESTAMENT. 193

Luke ii. 29. Lord now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People; A Light to lighten the Gentiles, and the Glory of thy People Israel. The Declaration of this devout Saint was confirmed by the concurrent Testimony of one *Anna* a Prophetess, who coming in at the same Time, gave Thanks likewise unto the Lord, and spake of him to all them that looked for Redemption in Jerusalem; *Luk. ii. 38.*

THESE and many other very remarkable Circumstances accompanying or consequent upon the Birth of this extraordinary Child, were just Matter of Wonder and Astonishment to all that knew or heard of it, and have been considered by all Christians, as strong and undeniable Evidences of his having come into the World, on a very singular Design.

Of the earlier Years of our blessed Redeemer's Life there is not much recorded, until he came to be about Thirty Years of Age, *Luk. iii. 23.* One very remarkable Passage indeed is mentioned, *Luk. ii. 42. &c. viz.* That when he was twelve Years old, having gone with his Parents (*that is, with Mary his Mother and Joseph her Husband his reputed Father,*) to Jerusalem at the Passover; as they returned the Child Jesus tarried behind in Jerusalem, and Joseph and his Mother knew not of it. Not finding him in the Company, they turned back and found him in the Temple sitting amidst the Doctors, both hearing them and asking them Questions; and all that heard him were astonished at his Understanding and Answers.—And all this superior Knowledge and Elocution was without any Advantage of learned Education. For we find, *Luke. ii. 51.* That he lived at home in subjection to his Parents; and very probably assisted Joseph in his Employment; for we find him, *Mark vi. 3.* called the Carpenter, as he is elsewhere called the Carpenter's Son; and *Jo. vii. 15.* The Jews wondred how he should know Let-

ters, *having never learned.* So that his Ability to discourse with the *Jewish* Doctors must be more than human.

WHEN the Time drew near that he was to enter upon his public Character and Office, we find him presenting himself to the Baptism of *John*, where, at his coming up out of the Water, the Almighty gave a double miraculous Testimony of his peculiar Character and his divine Mission: For the Heavens visibly opening, the Holy Ghost descended upon him, in a bodily Shape, *as a Dove and rested upon him: Luk. iii. 22.* *Ὁρατὶς ἔδει ὡς ἐπὶ νεφέλῃς,* and a Voice came from Heaven which said, *This is my beloved Son in whom I am well pleased.* After this he was led by the Spirit into the Desert to be tempted of the Devil: Whom having baffled and overcome, in all his Assaults; He made thenceforward his public Appearance in the World; preaching the Gospel of the Kingdom of Heaven; declaring, the End of his own Mission was to be a Teacher of Righteousness, for the Direction of Mens Lives according to the Laws of divine Love and universal Virtue; to qualify them for the Favour of GOD and everlasting Felicity; that he came also to **give his Life a Ransom for many, and an Atouement for the Sins of the World.** He lived a Life of most exemplary Virtue, such as none beside him ever did; free from Guilt and Blame. His Conversation was pure and spotless, useful and instructive, humble and modest, meek and charitable, temperate and patient. He shewed the greatest Indifference to all the Pleasures of Sense, all the Glories of the World, and all the Possessions necessary to acquire the other. He lived in a voluntary Poverty, not having where to lay his Head. He went about doing Good; taking all Opportunities of evidencing his divine Power and **Commission** in miraculously redressing the Grievances of Mankind; healing the Sick, cleansing the Lepers, raising the Dead, feeding Multitudes miraculously;

lously ; bearing Witness, in the most public Manner, against the most reigning and fashionable Vices, and all Depravations and Corruptions of the Laws of Heaven, by **Persons of Wealth, Reputation and Power** : Shewing, in his whole Conduct, that he was not under any Influence from secular Motives, but that he made the accomplishing the Will of his heavenly Father, the End of his Mission ; and the general Good of Mankind, the only View of his whole Life. He foretold to the *Jews* the Destruction of their City and Temple, the Abrogation of their Religion, the Abolition of the Laws and Institutions of *Moses*, the Rejection of the *Jews* from the peculiar Favour of God, which they had been distinguished by, for more than two thousand Years, and the calling in of the *Gentiles*, to an equal, or perhaps superior Share in the Privileges of the divine Covenant. These Declarations gave the *Jews* the greatest Provocation against him, so that they were moved to conspire to his Death, which they also effectuated, as he had foretold they would : The Scheme of the divine Counsel having taken in that Circumstance foreseen, to accomplish the great End of the Redeemer's Mission. His Body was buried, and, at the Request of the *Jews*, his Sepulchre guarded with a Band of Soldiers, to prevent the Attempts of his Followers to steal away his Body, and then report that he was risen from the Dead, as he had told them he should do. Which Caution, by the Direction of Heaven, served to render the glorious Accomplishment of that Prediction more illustrious and unquestionable : For on the Morning of the third Day after his Death, by his own divine Power, He *loosed the Pains of Death, because it was not possible he should be holden of it.* *Act. ii. 24.* An Earthquake happening, as a Prelude to the Resurrection, and an Angel of the Lord descending (not for any Want of Power in the Son of

GOD to raise himself, but for the Splendor of the Transaction) and rolling away the Stone from the Door of the Sepulchre, the Guards were under the greatest Terror, and like to die for Fear, *Mat. xxxviii. 2. Luk. xxiv. 4, 5.* Recovering their Spirits they came into the City and related what had happened; which first Relation although they were by the *Jews* afterwards hired to deny, the Impossibility of stifling the original and genuin Account of so very extraordinary an Event, and the Absurdity of the Story, they were corrupted to tell of the Disciples stealing away the Body while they slept, both concurred to establish the **Truth and Reality of the Resurrection**: Which was still further confirmed by the united Testimony of a great Number of his Disciples and others, *1 Cor. xv. 5. &c.* *To whom he shewed himself alive after his Passion, by many infallible Proofs being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of GOD.*

These are but a small Part of those Evidenees, which the Holy Scriptures give, of the supereminent Character of our blessed Redeemer, the Holy Jesus; to which might be added, the wonderful Appearances of Divine Providence, for the Accomplishment of his Prophecies, in the first and following Times of the Gospel: But what I have said is abundantly sufficient to put it beyond all Controversy, that he was incomparably, I may with the utmost Propriety, say **infinitely superior to all the Songs of Men**, which ever were before Him: So that the Office of a Prophet alone, to teach the purest and most exalted System of refined Morality could never fully Answer that most transcendent Character of incomprehensible Dignity, which is ascribed to the Son of GOD the Saviour of the World; nor be agreeable to that beauteous Harmony and Proportion, which are so conspicuous throughout all the Almighty's Works: But if we take into the Account, his Sacerdotal and Regal Characters, we shall see

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(*not the Reason, for that is infinitely above our Comprehension, but*) how agreeable it is to the highest notions, which humane Reason can form of the Propriety of Things, that the Person who was to be the Redeemer of the World should be constituted agreeably to the sublime Description, which we have in Part seen given of our Lord Jesus.

AND particularly, with respect to his Sacerdotal Office, as he was to offer such a Sacrifice as it might be suitable to the Honour of the Divine Nature and Government, for the Almighty to accept, **as an Atonement and Expiation** for the Sins of all the penitent Part of Mankind, from the first and original Transgression, to the End of the World; which Sacrifice himself was also to be; it cannot but appear highly consonant to Reason, that the Oblation should be, not only inconceivably superior to all the Sacrifices, which had, for the space of four Thousand Years, been offered, by all the Sons of *Adam*, in the Way of Type and Prefiguration of this One great Sacrifice; till the fullness of Time fixed by the Almighty's Counsel, for this great Oblation, should be accomplished; but also to the aggregate value of all Mankind, who were to be **ransomed, atoned and expiated for thereby**: Hence it will in Part appear, why he must be made Partaker of Human Nature in a singular Manner; even that he might be naturally and constitutionally free from that Depravity, wherewith, some way, in Consequence of the first Transgression, Human Nature is universally tainted; and so might be *such an High Priest, as became us, holy, harmless, undefiled, separate from Sinners, Heb. vii. 26.* and have no Sin of his own to offer for, as the Apostle to the *Hebrews* argues, *Chap. ix. and Chap. vii. 27.* And to give such a transcendant Value to the Person of him; who in this Scheme, in which infinite Wisdom had chosen to save the World, was to
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be the Victim, it appears not less agreeable, that he should also Partake of the Divine Nature, that his Oblation of himself might appear to the whole intellectual World, **suitable and proportionate** to the grand Design. Nor is this incomprehensible Union of the Divine and Human Nature in the Person of the Redeemer, of less Importance to qualify him rightly to support the Regal Character, according to what was foretold of him, *Dan. vii. 13, 14.* which Passage, both *Jewish* and *Christian* Writers understand of the Messiah: And as was declared to the Holy Virgin at the Annunciation, *Luke i. 32, 33.* These Characters plainly require, both in the Nature of Things, and according to the Almighty's Declaration, one who should be infinitely superior to the Human, and to all created Nature: That is, it was necessary that the Divine and Human Nature should be united, to constitute the Person, who, in this Scheme of the *Grace of God*, was to be the Redeemer of the World. Man he must be, that he might die as a Victim for sinful Men; and he must be God, that his Death might be an equivalent Ransom and Atonement for the Sins of all Mankind. And in like manner, He must be Man, that he might rule over Men, and He must be God, because *his Dominion* must be *an everlasting Dominion*, and *his Kingdom* that *which shall not be destroyed.* *Dan. vii. 14.* And such a Person our Lord Jesus is, in Scripture, declared to be; superior to *Moses* and *Aaron*, to *Samuel* and *Elijah*, to *David* and *Solomon*, and all the Prophets, Priests and Kings, that ever were before him; *made like unto the Son of GOD.* *Heb. vii. 3.*

So that, to the intelligent and unprejudiced Reader, it will, I hope, appear that the Characters we have before endeavoured to prove to belong to our blessed Lord as the Saviour of the World, are according to the plain Sense of the Scripture, even in the

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the Eye of Human Reason, much more consonant to the Description, the same Scriptures give of his Person, and the Circumstances of his History, than the Account, which *Socinus* and his modern Disciples give, who allow him only to have been a Prophet to teach the Laws of pure Morality.



S E C T.



S E C T. III.

Of the Necessity of Holiness, to complete the Scheme of Redemption.

THE former Section having been occasionally lengthened beyond my first Design, I shall endeavour to make the Reader amends, by contracting this as much as I well can; Which I may the more easily do, as the Argument I am here to Support, is by most allowed to be true: And that notwithstanding we are redeemed by a Price of infinite Value, which the Son of God paid for our Deliverance, from the ruinous Consequences of the original lapse of Human Nature, by his Death upon the Cross; yet the End of our Redemption is not that, being delivered from Guilt and Misery, we might be at Liberty to practise *all those Abominations*, to which our depraved Appetites and Passions naturally dispose us; as the Prophet *Jeremiah*, *ch. vii. 10.* complains the People of his Time said they were: But that being purified from those Corruptions, we might *in the hope of eternal Life, which God who cannot Lie, hath promised*, (*Tit. i. 2.*) *serve him without Fear, in Holiness and Righteousness before him, all the Days of our Lives*, *Luke i. 75.* which *Zechariah* by the Illumination of the Holy Ghost, declared to be the End of REDEMPTION: The Truth whereof I shall now endeavour methodically to prove; by considering,

First, The Nature of that Happiness which MAN enjoy'd in his original State.

Secondly,

Secondly, The Nature of that Misery into which MAN by Transgression fell; and thence,

Thirdly, Shew how necessary Holiness is to qualify human Nature, for the enjoyment of that FELICITY, which He was originally formed to enjoy, and, whereof the Gospel brought the glad Tidings to the Sons of Men. And,

First, Of the original Happiness of Man, in the State of his Creation. We are informed in the sacred Writings, that Man was created *in the Image of God*. For God said (*Gen. i. 26.*) *Let us make Man in our own Image, after our Likeness*. But God is a Being of infinite Happiness, which, according to human Conception, is the Consequence or Result of the other transcendent Perfections of the Deity; such as his BEING (or necessary Existence) WISDOM, POWER, HOLINESS, &c. And the more any Creature partakes of those Perfections, the more it partakes of the FELICITY thence resulting, for similar Causes produce like Effects.

THE Image of God in Man, seems to have consisted principally in the Perfection of his Faculties of UNDERSTANDING AND MORAL RECTITUDE; being capable of Contemplation, Reasoning and Reflection; and with a Disposition to, and Delight in *universal Holiness*, and consequently capable of partaking in his Degree, of that Felicity, which arises from those Attributes infinite in the most High.

Knowledge is the Object of Delight to the Understanding, as Food or any other sensitive Enjoyment, is to the correspondent Appetite of the Body. And this Pleasure of the Understanding, is as all other Delights are, in the united Proportion of the Faculty and the Object. The Almighty alone, hath an understanding *Infinite*, acting upon infinite Objects, his own boundless Perfections, with the actual, future and possible Productions of his omnipotent Hand, their Natures, Orders, Relations, Dependencies,

Powers and Ends, throughout universal space, and infinite Duration; and consequently God alone enjoys this Happiness infinitely.

THE Angels and Heavenly Essences have boundless Objects of Knowledge and Speculation, but finite and limited Faculties, and their Happiness in this Regard, is therefore **finite** and limited. They know and enjoy God, but not to the infinite fulness of the Divine Perfections: They know the Works of Creation and Providence, but not every one all, nor to the full extent of the Divine Wisdom and Counsel, in their Formation and Disposition, nor the extent of future and possible Productions and Events; but according to the Proportion and Measure of their Faculties, and in the same Proportion is their intellectual Enjoyment and Felicity.

MAN in the State of Innocence was made as the Scripture informs us, a little inferior to the Angels, *וַיַּחַסְרוּ מִעַם מַאֲלָאִים* and *hast made him* (a little defective, a little short of) *a little lower than the Angels*, *Psa. viii. 5.* And his intellectual Faculties were proportionably less than theirs: *A smaller Part*, comparatively *of the Ways of God was known to him*, *Job. xxvi. 14.* Nor could *Adam* in Innocence, nor even the Holy Angels, *find out the Almighty to Perfection*, *Job. xi. 7.* But yet we have the greatest Reason to believe, that the Happiness which proceeded from the clearness and extent of the intellectual Powers, wherewith our first Parents at their Creation were endued, was very great, while they continued in their Original State; as they had Ability and Opportunity to contemplate the Being and Perfections of their great Creator, as manifested in the beautiful and harmonious Frame of primæval Nature, which then subsisted. That this must have been a source of great and elevated Pleasure, will easily appear to those who are so happy as to experience the delight which *now* ariseth from that Consideration, though very imperfect, which

which some of the Sons of Men, by SUPERIOR FACULTIES, and CLOSER APPLICATION, are enabled to exercise upon the Effects of the Wisdom, Counsel, Power and Goodness of the Almighty, which yet appear in the visible Heavens, and in the shattered remains of the terraqueous Globe, which ever since the Apostacy of Man, and the consequent Curse of the Earth, and its subsequent universal Deformation, by the ruinous Effects of the general Deluge, wants as we may well think, a great deal of its original Beauty and Symmetry. And consequently the Happiness of our first Parents in INNOCENCE FROM THE VIEW OF NATURE, must be vastly greater than we can now enjoy or conceive, by reason both of the superior extent of their Powers of Mind, above the greatest Improvements, which the wisest of their Sons (by close Study and Experience, with all the Advantage of the progressive Discoveries of later Ages) have been able to attain to; and also by Reason of the SUPERIOR PERFECTION, in which, as we have just hinted, the State of Nature then was.

OF *Adam's* SUPERIOR UNDERSTANDING there appears a very pregnant Instance, in the very short History we have of the Creation and the Antediluvian World, in his giving Names to the several Species of the brute Creation (when they were brought before him, by the Almighty, *to see what he would call them*, Gen. ii. 19, 20.) some Way expressive of their original Constitutions, as the learned *A. B. Ezra*, in his Commentary on this Place, very justly remarks: הלא תראה שיקרא שמות לכל בהמה וחיה כפי תולדות כל אחד ואחד והנה חכם גדול היה ולולי שהיה כן לא הביא השם את בריאותו אליהם וראות מה יקראם

i. e. *Do you not see (is it not plain) that he gave Names to the Beasts and to the Fowls according to the different Constitutions of every one, (of every Species) which was (an Effect of) great Wisdom; and had it not been so, the Almighty would not have brought them to him to see what he would call them.*

I MAKE NO Question but the NATURE AND USE of every Thing in the Vegetable Kingdom; of every Tree, Shrub and Plant, Flower, Fruit and Seed, which the fertile Earth at first produced; their Culture and Improvement, Virtues and eventual Uses, for Food or Physic, Service or Delight, were equally known to *Adam's* discerning Mind, as were the Natures, Properties and Dispositions of the several Species of the brute Creation; and that he was able as well to give Names to those as these; *which probably he did*; with Judgment and Propriety, superior to what of the Kind was ever since done by the greatest Proficients in the Knowledge of Nature; as his Discernment, in this Regard, was greater than that of any of his Posterity, and particularly than that of the wise King of *Israel*, who, many Ages after, *spake of Trees*, and other Vegetables, *from the Cedar in Lebanon to the Hyssop that springeth out of the Wall*, 1 *Kin.* iv. 33. The Reasons of Vegetation, as well as Generation, Accretion, Nutrition, &c. were I believe all open to the comprehensive View of his unclouded Mind; and did necessarily afford unspeakable Pleasure: As those faint Glimmerings of Science, which the greatest of the Sons of Men now acquire by long laborious Study upon those Objects of philosophic Speculation, are experimentally found to give some of the MOST REFINED and ELEVATED PLEASURES, which human Minds rightly disposed are capable of.

SINCE writing the above, I find that what I have here taken for granted, from the plain Letter of Scripture, as well as from the general Concurrence of Writers upon this Subject, is very different from what a learned Author hath of late asserted: Who makes our first Parents in their primæval State perfectly unacquainted with the Nature of Things, void of all innate and intuitive Knowledge, and even void of Speech
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for the mutual Communication of Ideas, otherwise than as they might become gradually acquainted therewith by hearing the Voice of the Almighty speaking to them, and by Improvements upon that Foundation. By which ELEGANT Description, which nearly comports with that which the ignorant Ravings of the Heathen Poets, in after Ages, have given, of the primæval State of Man, as we shall see further on, He makes their original Happiness (such Happiness as can be supposed to appertain to rational Creatures in such Circumstances) to consist wholly in a STUPID INDOLENCE.

BUT how different is this from the *Mosaic* Description, and from the Conception of all who have formed their Ideas upon the Plan of divine Revelation; and the probable Perfection of the divine Productions. But such Ideas those must be content to take up with, who are resolved to adjust the Steps of infinite Wisdom by the very scanty Measure of their own Understandings.

THIS Author, to avoid the Evidence which the fore-cited Passage of Holy Writ gives of the original Knowledge of Nature, which our first Parents were endued with, says that *Adam* did not give Names to the several brutal Species all at the same Time, but only to some one Species, and to the rest by Degrees as he afterwards became acquainted with them.——To such bold and bare-faced Contradiction, of the divine Oracles, will the modern fashionable *Pruritus innovandi* lead People. Nothing can be plainer than the sacred Text, as cited before, Gen. ii. 19, 20. *The Lord God formed every Beast of the Field, and every Fowl of the Air, and brought them to Adam, to see what he would call them, and whatsoever Adam called every living Creature, that was the Name thereof. So Adam gave Names to ALL Cattle, and to the Fowl of the Air, and to EVERY Beast of the Field, &c.* It is not indeed said, אָדָם וַיִּקְרָא and brought THEM,

THEM, but only *וְכָל* and brought indefinitely ; but by grammatical Construction this Verb hath a plain and necessary Relation to *כָּל-חַיַּת הַשָּׂדֶה וְכָל-עוֹף הַשָּׁמַיִם* [every Beast of the Field and every Fowl of the Air] just preceding. Nor is it any Objection that the relative *וְ* is in the singular Number, for that is with the highest Propriety, as it hath evidently a separate Relation to the *כָּל-חַיַּת* every Beast, and *כָּל-עוֹף* every Fowl, which are each of the singular Number. And the whole Passage hath not the least Appearance of the several Species of Beasts and Birds having been brought in a confused Disorder, but in an orderly Succession of every Species, they were brought to *Adam* *לִרְאוֹת מַה יִּקְרָא לוֹ* to see what he would call *IT*. *וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ הֵיחָדוּהָ שָׁמוֹ* and whatever Adam called *IT*, even every living Soul, that was the Name of *IT*. Here every one will see with how much Propriety the Relative *IT* is put in the singular Number, notwithstanding it is as plain as a Sun beam that the several Species were named by *Adam* one by one at the same Time. And so the Poet hath elegantly described it, representing *Adam* as relating to the Angel how the Almighty had said to him :

All the Earth

*To thee and to thy Race I give, as Lords
Possess it, and all Things that therein live,
Or live in Sea or Air, Beast, Fish and Fowl:
In Sign whereof each Bird and Beast behold,
After their Kinds, I bring them to receive
From thee their Names.*

Afterwards he makes *Adam* to proceed thus :

*As thus he spake, each Bird and Beast behold
Approaching, two by two, these cowering low
With Blandishment ; each Bird stoop'd on his Wing.
I nam'd them as they pass'd, and understood*

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*Their Natures, WITH SUCH KNOWLEDGE GOD ENDUED
MY SUDDEN APPREHENSION.*

AND the Angel reciting the March of the holy
Legions, B. 6. 73. is made to say to *Adam*:

*As when the total Kind
Of Birds in orderly Array, on Wing,
Came summon'd over Eden to receive
Their Names of thee, &c.*

AND in his Description of the Creatures formed
on the sixth Day of the Creation, he says:

*The rest are numberless,
And thou their Natures knowest, and gav'st them Names.*

THESE are all Evidences that the Conceptions of
that great Author were quite agreeable to what we
have before noted of the original intuitive, philosophic
Knowledge of the first Parents of the human Race,
and the Felicity thence resulting.

AND to strengthen what I have here advanced with
the Authority of one of the most learned Men the
latter Ages have produced; *Bochart*, in his Treatise
De nominibus Animalium ab Adamo impositis, writes thus:
*Atque hinc discamus quam exacta fuerit Animalium notitia
in primo illo humani generis conditore, quem hic illis nomina
imposuisse refert Moses. Nempe in ejus animum Deus
multa infuderat, quæ non nisi gravi labore et longa experien-
tia nos addiscimus. Ita ut non solum superficiem, ut nos
bodie, sed et ipsam rerum naturam introspiceret.* Which
for the Sake of the *English* Reader I thus translate.

“ HENCE we may see how perfect a Knowledge of
“ the animal World the first Founder of the human
“ Race had; who, as *Moses* here writes, gave them Names.
“ Certainly God had infused into his Mind many Things
“ which we now cannot understand without great La-
“ bour

“bour and long Experience. So that he not only saw
 “the Surface of Things as we do, but was able to con-
 “template their internal Nature and Constitution.”

AND the same most learned Writer, in his Chapter
de Cameli nomine, remarks, that the *Hebrew* Name for
 the Camel, *למל*, is fully suitable to, and expressive
 of, the peculiar Disposition of the Creature, from the
 Verb *למל*, to requite; as it is, in a most remarkable
 Manner *Animal μνησίκαλον*, remembering to revenge In-
 juries, for a great While. Upon which he takes Oc-
 casion to add: *Hæc de Cameli Hebræo nomine cujus rationem*
accuratius disquirere operæ pretium ideo duxi; quia in eo vel
maxime elucet primi patris sapientia, qui, quod nos non nisi
experti scimus, viso Camelo statim animadvertit; hoc illius
esse Gēnium, ut iram diu servet et malum pro malo tandem
rependat. i. e. “Thus much for the *Hebrew* Name
 “of the Camel, the Reason whereof I thought it
 “worth while something accurately to examine, as it
 “gives us a most clear Instance of the Wisdom of our
 “first Father, in that he was able upon Sight of the
 “Creature to discover that its natural Disposition
 “was to retain Anger a long Time, and at length to
 “revenge a Provocation; which Disposition We could
 “not have known but by Experience.”

AND as our first Parents very probably received so
 much Delight from the Knowledge and Speculation
 of the divine Perfections manifested in these lower
 Scenes; so we have Reason to believe that, in their
 original State, they were equally able to view and
 understand the same as exhibited in the Construction,
 Order, Motions and Influences of the heavenly Bo-
 dies, and had Ability and Disposition thence to derive
 a most exalted Pleasure, both from the naked View
 and Contemplation of the Things themselves, moving
 and exerting their Influences in perfect Harmony and
 Subordination, for the Advantage of this Globe; and
 also as these, as well as the former, must necessarily
 give a most grand and interesting Prospect of the
 Power,

Power, Wisdom and Goodness of the great Creator, in their original Construction, and their constant Direction and Preservation, and in their Uses and Influences to this lower World.

AGREEABLE to this is what the very learned *Selden*, in the first Chapter of his Book *de Diis Syris*, writeth, concerning the Cultivation of Astronomy from the first Ages of the World, thus:

Verum a longe vetustissimis imo nec a rerum primordio, ita diffitis auctoribus Astrologiam emanasse merito volunt plerique, et Sethi posterorumq; ejus proximorum beneficium agnoscunt. i. e. "Very many with good Reason acknowledge, that the Science of Astrology, (i. e. Astronomy,) was established by Authors of the greatest Antiquity, and even near the first Origin of Things; taking it to have been a Benefit derived from *Seth*, and his nearest Posterity." And supposing this true, as it is far from being improbable, is it not most likely that *Seth* must have had his Instruction from his Father *Adam*, who had it, with his Being, communicated from the Almighty?

AND as our first Parents may be conceived thus happy in the Extent and Exercise of their intellectual Faculties, they could not be less so from the native Purity and Rectitude of their Wills.

THE Concurrence of the Will with the Understanding in the Love, Prosecution and Enjoyment of Good, is an additional Fountain of Felicity. And as two concurrent Causes, uniting their Forces in natural Action, have proportionably greater Moment and Effect, but in contrary Direction defeat each other, in Proportion to the Force of the Opposition. In the same Manner we may conceive of the Understanding and Will with respect to the Happiness of moral Agents.—When the Will conspires, in its Operations, with the Dictates of the Understanding, desiring and pursuing those Objects with the greatest Ardor and Intention, which the Understanding de-

clares to be the greatest Good; this harmonious Union of these two leading Faculties produces a Felicity proportionably extensive as their united Powers.

THUS the infinite Extent of the UNDERSTANDING and the infinite Rectitude of WILL, in the most High, may be considered as the formal Cause of his infinite Happiness. And I doubt not but the perpetual Harmony and Concurrence of these Faculties, in the blessed Spirits, make a great Part of their Delight, THEIR HEAVEN: And the Opposition of these Powers, in the apostate Spirits, very probably produces a great Part of their Misery: The Pursuit of their depraved Wills being eternally contrary to the natural and permanent Apprehension and Judgment of their Understanding.

So the Poet represents Satan in his Soliloquy speaking thus to himself:

Me miserable! which Way shall I fly?

* * * * *

Which Way I fly is Hell, myself am Hell.

THIS unrelenting Opposition of Will to the necessary Judgment of their Understanding, arising from their perpetual Enmity to the divine Nature, produces that Confusion and Tumult in their distracted Minds which makes their endless Misery, THEIR HELL.

Adam in Innocency received from the Concurrence of his illuminated Understanding with the Rectitude of his untainted Will, in the Speculation and Enjoyment of Good, that refined Pleasure, which Minds in any Part depraved can form but a very Imperfect Idea of. *Great Peace have they that love thy Law, and nothing shall offend them*, Ps. cxix. 165. *וְאֵין לָמוֹ מִכְשׁוֹל*

“There shall nothing obstruct or hinder them in their uniform Prosecution of spiritual Pleasures.” *Light is sown for the Righteous, and Gladness for the upright in Heart*, Ps. xcvi. 11.—And if those of the degenerate
Sons

Sons of Men, who, BY THE GRACE OF REDEMPTION, are in Part free'd from their natural Depravity, and have attained such a Degree of Holiness as is consistent with the present imperfect State of human Nature, experience such Joys resulting from the Testimony of a quiet Conscience, in a sincere Aim at universal Obedience, and the Light of God's Countenance shining upon them; how much greater must that Felicity have been which our first Parents, in a State of Innocence, enjoy'd in the untainted Serenity of Mind, arising from the perfect unreluctant Concurrence of their upright and unbiass'd Wills with the native and extensive Evidence of Truth and Goodness, in their unclouded Understandings? How great the Pleasure resulting from the Harmony of all their Desires, Affections and Actions with the known Will of their Creator, and their Apprehension of his Favour, in the Approbation of their Conduct? Their Minds being constitutionally free from the least Taint of Corruption, or Opposition to the Laws of Heaven, and their Obedience, the natural and pleasurable Exercise of all their Powers and Faculties.

HERE they had the Happiness of living without Experience of those gloomy Terrors which obscure the sereneest Intervals of Joy in the Minds of the best of Men, in this imperfect State, from a Conscience of Sin and Guilt, the Fears of the divine Displeasure, the Uncertainty of their Interest in the divine Favour and of their Qualification for future Felicity.

THEY were free from those afflictive Hurries and Commotions, which are the habitual Uneasiness of Minds under the Influence of the mutual Struggles of contrary Passions to which this imperfect State is liable.

NOR were they apprehensive of Danger from without. They knew the World and all therein was, perfectly, under the immediate Direction of the most High, their Creator and constant Friend.

THEIR Souls thus illuminated with divine Truth, actuated by divine Love, in a willing and chearful Obedience to the Laws of Heaven, and happy in the Friendship and Protection of the most High, inhabited Bodies formed from the Earth with Dispositions and Propensions suitable to their Original, but perfectly under the Command and Government of their superior Powers of Understanding and Will, And as their Minds were clear of all Disturbance from Sin and conscious Guilt, so no Pains or Sickneses distressed their bodily Frame, being liable to no Consequences of Intemperance of Appetite or Inclemency of Season. And their other Enjoyments received Addition from the sinless Indulgences of their bodily Desires with the proper Objects of their respective Propensions. Their Eyes were entertained with the delightful View of that Scene of Wonder and Order which the Heavens continually presented, as well as of that vast Variety of Objects which the Earth exhibited. And, among other Delights of this commanding Sense, I think it not improbable that, in that original and perfect State of human Nature, they might have the visive Faculty so strong, as to view distinctly those innumerable and unutterable Beauties, *those nicest Touches of the Creator's Hand*, in the minutest Parts of this earthly Frame, which have, from their Days, been quite concealed from all their Posterity, till about the Beginning of the fifty-seventh Century, when the Invention of the famous *Galileo's* Tube for the clearer Perception of distant Objects, gave Birth to the microscopic Glasses, which have since that Time discovered to the Curious a surprizing Multitude and Variety of beautiful Animals, as well as inanimate Particles, vastly too small for the Perception of the naked Eye, in almost every Part of this World.

Now, as Man was by Creation Lord of this Earth, I cannot but think the Supposition here advanced highly probable, as these most numerous and curious
Objects

Objects of entertaining Notice seem to have been in Nature quite in vain, for near six Thousand Years, unless this Hypothesis be allowed. And I know not why the Almighty might not after the Fall as well cause or permit the Contraction of this Faculty, as the Depravity of the Powers of the Soul, as a natural or judicial Consequence of Transgression, and perhaps to give the human Constitution a better Disposition for Action and Labour, then become necessary.

THEIR Ears were no less agreeably entertained with the natural Melody of the Sylvan Choir, when

*From Branch to Branch the smaller Birds with Song
Solac'd the Woods and spread their painted Wings
Till ev'n, nor then the solemn Nightingale
Ceas'd warbling, but all Night tun'd her soft Lays;*

* * * * *
She all Night long her am'rous Descant sung,

And may we not suppose there might be more than Fancy and poetic Flight in that Description, B. 3. l. 80.

————— *Here often, from the steep
Of echoing Hill, or Thicket, have we heard
Celestial Voices, to the Midnight Air
(Sole, or responsive to each other's Note)
Singing their great Creator? —————*

And again,

*Cerubic Songs by Night, from neighb'ring Hills,
Aerial Music send.*

And, upon the finishing of the Creation, the Poet makes the Angel say to Adam:

————— *Up He rode,
Follow'd with Acclamation, and the Sound*

Symphonious

*Symphonious of ten thousand Harps that tun'd
 Angelic Harmonies: The Earth, the Air
 Resounded, (thou remembreſt, for thou heardſt)
 The Heavens, and all the Conſtellations, rung;*

THEIR Taste and Smell wanted not thoſe odoriferous Fruits and Flowers, thoſe balmy Gums and Spices which afforded the moſt agreeable Entertainment to thoſe Senſes; whereof the Eaſtern Gardens at this Time probably give but a faint Reſemblance, though their Fragrancies ſo embalm the ambient Air, as to yield a delightful Senſation at a great Diſtance to thoſe who viſit the happy Iſles.

AND theſe with other bodily Delights were pure from every Taint of immoral Paſſion in the Enjoyment, for

*There with Meats and Drinks
 They ſatisfy'd, not burthen'd Nature
 * * * * *
 And in their Hearts Love unlibidinous reign'd
 Nor Jealouſy was known.*

And all theſe ſenſitive Delights were moreover heightened and improved by the mutual Converſation, and tender Affection of that

*happieſt Pair
 That ever ſince in Love's endearments met.*

NOR were theſe Entertainments contributive to their Felicity, meerly as Objects of ſenſitive Gratification; but were raiſed and ſublimed into intellectual Pleaſure, by the exhibition of a moſt delightful View of the Wiſdom, Power and Goodneſs of that eternal Mind, the Creator of the Univerſe, in the formation of thoſe Objects ſo completely ſuitable to the
 Human

Human faculties, and the Human faculties so suited to receive satisfaction from those Objects.

AND no doubt they were able to extend their Contemplation further, and from the Consideration of their original Immortality, form refined Ideas of those still more pure and spiritual Delights, which they should by the Practice of, and Improvement in every HEAVENLY VIRTUE, in this Word, be qualified for ever to enjoy, in the nearer and more immediate Vision of the most High, in that future State, to which, after a long Period of earthly Felicity and unblemished Holiness, they would, WITHOUT DYING, have been translated: Whereof we may well conceive they must have had Pre-apprehensions from INNATE SCIENCE AND INTUITION, or from friendly Communication, in those happy Converses the Almighty graciously vouchsafed them, with himself, or with the holy Angels, the blessed *Internuncii* of the celestial Correspondence, in the Scenes of Paradise.

NOR can we well suppose their Thoughts and Considerations were then confined to their own personal Concern and Interest, but that they were able with Pleasure to foresee and delightfully to contemplate upon those happy Societies, which were to spring from themselves the universal Parents of the human Race, all blessed with the Perfection of such Dispositions as can only make Society completely happy; free from all insolent Superiority or servile Subjection: No invidious Detraction from shining Qualities, nor injurious Invasion of others Rights; but every one pleased and happy in the distinguished Excellencies and Enjoyments of every one, and in mutual dis-interested Communication for general Advantage. Oh! how unlike the Societies of Men we now behold where Fraud, and Force, and Avarice, and Envy reign; and Pride, disdaining of the greatest Worth in those of lower Condition; Ambition, forming universal Sway and absolute Dominion, to enslave
the

the World and make Mankind unhappy, doom'd to propagate more Slaves from Race to Race, unhappy State!

ADD to all this, that the Image of the divine Dominion and universal Government, which was originally conferr'd on Man, as Sovereign of this sublunary Sphere, being *made a little lower than the Angels, and crown'd with Glory and Honour, and to have Dominion over the Works of the Creator's Hands*, Psal. viii. 5, 6. &c. was a farther Ingredient of the Happiness our first Parents were in Possession of, during their State of Innocence in Paradise.

THUS wise and intelligent, thus pure and sinless, thus holy and happy was MAN as he came out of the Hands of his great Creator. And his Felicity wanted but one Ingredient more to make it as complete as was consistent with human Nature, that is PERMANENCE AND INDEFECTIBILITY. But as this was made, agreeably to the Nature of moral Agency, to depend upon his Use and Application of that Freedom of Will wherewith he was created, he eventually continued but a little While in the serene Enjoyment of that extensive Felicity. For,

Secondly: SATAN, the great Enemy of God and Man, envying to the Almighty this new Evidence of his Omnipotence, of his infinite Wisdom and Goodness; envying him, as the Poet describes it, this new Accession to his Sovereignty and eternal Empire; and envying Man the Share he saw him admitted to in the Almighty's Favour, by sly Insinuations and deceitful Wiles, by a false Prospect of increased Glory, wrought his Fall, seducing him to disobey the only Law which the Almighty chose to lay him under, that alone Restraint which he thought fit to institute, as a Proof of his own Sovereignty and Man's Subjection, by tempting him to eat of the forbidden Fruit.—Thus Man by fond Compliance became expos'd to the Curse threaten'd on Disobedience. And some Way or other,

as hinted before, in Consequence of that original Transgression, the whole human Race became vitiated and depraved, and so incapable of that refined intellectual Felicity, which our first Parents before enjoyed in Paradise, while they preserved untainted Innocence and constant Obedience to their Maker's Laws.

AND here, though we can form but imperfect Ideas of the Felicity our first Parents enjoy'd before the Fall, we may be more able to describe something certain of the Misery ensuing upon their Transgression; As hardly any one hath had the Happiness, in this degenerate State, of conducting with that uniform Agreeableness to the Laws of Virtue and consummate Reason, as not to be able, upon proper Reflection, to know the uneasy State of a guilty Mind, upon Conscience of Disobedience. And particularly,

IN the *First* Place, we cannot doubt, but that as soon as they came with Composure to reflect upon their undutiful Return for their kind Creator's Favour, *they lay down in their Shame, and their Confusion covered them*; as the Prophet expresseth it, *Jer. iii. 25.* This made them dread the Presence of the Lord, and the Appearance of the divine SHECHINAH they had before with awful Joy so oft beheld. To avoid which, upon hearing the Voice of the Lord GOD walking in the Garden, *Gen. iii. 8.* they fled to hide themselves from his Presence, *amongst the Trees of the Garden, v. 8.* and when demanded the Reason of so unusual Behaviour, by an evasive Answer they ascribed it to the conscious Shame of their Nakedness; without reflecting how oft before they had had the Favour of the divine Presence and happy Converse, naked as they were created, without the least Sense of Shame. For while all was clear within, and their Minds free from conscious Guilt and unsoil'd with foul Transgression, their Nakedness was no just Ground of Shame. As the Poet writes:

*For naked on they pass'd, nor shunn'd the Sight
Of God or Angel, for they thought no Ill.*

But upon Conscience of their Ingratitude and Disobedience,

*Their Innocence, which as a Vail
Had shaded them from knowing Ill, was gone ;
Just Confidence, and native Righteousness,
And Honour from about them, naked left
To guilty Shame.*

And under this Distress the Poet describes *Adam* expressing the Confusion of his Mind to his unhappy Comfort.

*How shall I behold the Face
Henceforth of GOD or Angel, erst with Joy
And Rapture oft beheld ?*

HARDLY any Thing so much confounds the Mind, as conscience of foul Ingratitude; especially in the Presence of the Author of great, free and undeserved Favours, as nothing is more substantially base, unworthy of, and contrary to rational Nature. And of all Ingratitude, that of our first Parents was the most aggravated, as being against the Author of their Being and all those Blessings, whose Concurrence in that happy State made their Felicity the most accumulated; whose every joyful Scene before beheld and enjoy'd, and that with heavenly Pleasure, now, alas! became an ungrateful Monitor of Guilt and Shame, and every Blessing heightened the Confusion.

2. In the *second* Place, their just Apprehension of the divine Displeasure and of the terrible Execution of the Threatning denounced, in Case of Disobedience, must necessarily fill their guilty Minds with Dread and Horror. To be deprived of that happy State of Being
and

and all those Blessings they had but begun, with celestial Pleasure, to enjoy, and of all they had in Prospect and Expectation for themselves and their Posterity, with a final Extinction of their present Existence and the awful Consequences of their Dissolution were just Objects of distressing Fear.

THEIR Affliction on the Apprehension of their Expulsion out of Paradise is by *Milton* most beautifully described, suitably to the different Constitutions of *Adam* and of *Eve*, in his Eleventh Book, where on Notice given by the Angel of the divine Decree, first the Woman is described as uttering her Lamentation in this pathetic Strain:

*O unexpected Stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native Soil! these happy Walks, and Shades,
Fit Haunt of Gods? where I had Hope to spend,
Quiet, though sad, the Respite of that Day
That must be fatal to us both! O Flow'rs,
That never will in other Climate grow;
My early Visitation, and my last
At Ev'n, which I bred up with tender Hands
From the first op'ning Bud, and gave you Names!
Who now shall rear you to the Sun, or rank
Your Tribes, and water from th' ambrosial Fount?
Thee lastly, nuptial Bow'r! by me adorn'd
With what to Sight, or Smell, was sweet! from thee
How shall I part, and whither wander down.
Into a lower World; to this obscure,
And wild? How shall we breath in other Air
Less pure, accusom'd to immortal Fruits?*

Afterwards *Adam*, in a more lofty and more philosophic Strain, is represented thus speaking his Sorrow:

*This most afflicts me, that departing hence,
As from His Face I shall be bid, depriv'd*

*His blessed Count'nance! Here I could frequent
 With Worship, Place by Place, where He vouchsaf'd
 Presence Divine: and to my Sons relate;
 "On this Mount he appear'd; under this Tree
 "Stood visible; amongst these Pines His Voice
 "I heard; here with Him at this Fountain talk'd."
 So many grateful Altars I would rear
 Of grassy Turf; and pile up every Stone
 Of Lustre, from the Brook; in Memory,
 Or Monument to Ages; and thereon
 Offer sweet-smelling Gums, and Fruits, and Flow'rs.
 In yonder netber World where shall I seek
 His bright Appearances, or Footsteps trace?
 For though I fled Him angry; yet recall'd
 To Life prolong'd, and promis'd Race, I now
 Gladly behold, tho' but His utmost Skirts
 Of Glory, and far-off His Steps adore.*

Thus that peerless Author, with the utmost Ardor
 of poetic Flame, describes the Lamentations of our
 first Parents, on the dreadful News of their Banish-
 ment from those blissful Scenes. And probably with
 Sentiments not much unlike, they did bewail their
 Loss of Paradise and all its Joys.

AND as they were, by the Force of that intuitive
 Science they were created with, enabled to distinguish
 the Nature and Disposition of every other Creature,
 it is highly probable they were not unacquainted with
 the Particulars of their own Constitution, the natural
 Mortality of their Bodies, and the Immortality of
 their Souls.

I MAKE no doubt but the Almighty Creator could
 have formed the Bodies of our first Parents naturally
 immortal from material earthly Principles; but I think
 it is more probable they were not so formed; but that the
 Immortality, which was to have been the Consequence
 of their Perseverance in Innocence and Obedience,
 would have been from the peculiar Donation of the
 Almighty's

Almighty's Power, whereby their Bodies would, by a long Continuance in a State of perfect Vigor, Health and Virtue, have been gradually elevated and sublimed into Spirituality ; or by an immediate Act of divine Power, after a long Duration in a State of earthly Felicity, have been changed to Immortality and Incorruption, as shall be done to the Bodies of the Saints at the general Resurrection. But this Privilege they by Transgression lost, and their Bodies were thenceforward liable to the natural Disposition of all material Fabricks, a perpetual Tendency to Dissolution, which must sometime put an End to their present State of Being ; But the natural Immortality of their Souls necessarily gave them to apprehend that DEATH was not to terminate in the Separation of Soul and Body, but that their immortal Spirits would after that Disunion continue to exist, and that as in Consequence of their Transgression and Depravity they were become incapable of the Felicities of Heaven, into which nothing can enter *which is polluted*, they must be thrust down to dwell for ever with those depraved Spirits whom they had too much imitated in Transgression.

Milton represents *Adam* under this Apprehension, thus reasoning :

Yet one Doubt

*Pursues me still, lest ALL I cannot die ;
Lest that pure Breath of Life the Spirit of Man,
Which GOD inspir'd, cannot together perish
With this corporeal Clod: Then, in the Grave,
Or in some other dismal Place, who knows
But I shall die a living Death! O Thought
Horrid, if true!*

THIS Thought must fill their Minds with insupportable Horror, and make them, *all* the Remainder of *their* Lives, *subject* to the severest Bondage, unless relieved, as they afterwards were, and the gloomy Prospect
much

much illumin'd by the Promise of a PROPITIATION for their Transgression to be, in the Fulness of Time, made by the Seed of the Woman, the MESSIAH, afterward more explicitly promised (who should bruise the Serpent's Head) whereof the Sacrifices and Oblations, now instituted, were to be a perpetual Sign, Prefiguration and EFFICACIOUS Substitution, till the Accomplishment of the appointed Period. By this reviving REVELATION they had Assurance given them, that by FAITH in the divine Promise, with REPENTANCE and a consequent Life of HOLY OBEDIENCE, to the utmost of their Power, and with a constant and conscientious Use of the religious Ordinances of divine Institution, they should obtain Remission of their original Disobedience, and of those future Failures, Trespases and manifold Instances of Sin, whereinto thro' the Infirmary of their fallen Nature, they should, without an obstinate Rebellion against the Laws of Heaven, from Time to Time, fall; and through the Merits of that Messiah, who should submit to Death, that he might be a Propitiation for the Sins of Mankind, and by dying open the Gate of everlasting Life to all those, who should be qualified to receive that Favour, they should be delivered from the eternal Misery due for Disobedience.

BUT though thus a Way was provided for their escaping the last and most dreadful Part of the Sentence of Death pass'd upon them for Transgression; yet they and their Posterity must all be subject to many Infirmities and Sorrows, Inconveniencies and Miseries in this Life, naturally or judicially consequent upon the Fall, and to the first Death, the Extinction of this mortal Life and the Dissolution of their present State of Being. And,

3. In the *third* Place, They lost that Peace and Serenity of Mind which was the Result of the Clearness of their Understandings, and the Rectitude of their Wills and Affections, which they enjoyed before the Fall.

Fall. Instead whereof their Minds became clouded, their Wills perverse, their Affections and Passions depraved and irregular; as the Poet with great Propriety describes it:

Nor only Tears
Rain'd at their Eyes, but high Winds worse within
Began to rise. High Passions, Anger, Hate,
Mistrust, Suspicion, Discord, and shook sore
Their inward State of Mind; calm Region once
And full of Peace; now tost and turbulent.
For Understanding rul'd not, and the Will
Heard not her Lore! but in Subjection now
To sensual Appetite, which from beneath,
Usurping over sov'raign Reason, claim'd
Superior Sway.

Agreeably to which *Adam* is described as thus recounting to *Eve* the miserable Consequence of their Disobedience,

Our Eyes
Open'd we find indeed, and find we know
Both Good and Ev'l! Good lost and Evil got!
Bad Fruit of Knowledge, if this be to know!
Which leaves us naked thus, of Honour void,
Of Innocence, of Faith, of Purity,
(Our wonted Ornaments) now soild and stain'd!
And in our Faces evident the Signs
Of foul Concupiscence.

How shall I behold the Face
Henceforth of God or Angel, erst with Joy
And Rapture oft beheld?

THEY lost the Happiness of delightful Contemplation upon the Perfections of their great Creator, and the Conformity of their own Faculties to those divine Perfections, so far as comported with created Nature being

Now

*Now despoil'd
Of all their Good; sham'd, naked, miserable!*

It is not known, as noted before, whether the original Depravity of our first Parents was any Way a natural Consequence of their Act of Transgression; or whether it was so that the Almighty, upon their Violation of his Law, thought proper, in some Measure, judicially to withdraw the blessed Influences of his good Spirit which were necessary and effectual, without Diminution of the natural Freedom of their Will, to maintain in them the Purity of divine Life and Light and Love, and every heavenly Disposition they possessed before the Fall.—Be this as it may, sure it is that by the Fall they were divested, as before said, of all those heavenly Joys, which a Conscience of native Purity, and the Light of God's Countenance shining clear upon them, did before inspire. And not only so, but they were unhappily exposed to the Conflicts of contrary Passions, imprudent in their immoderate Appetites of sensual Gratifications, which by Degrees betrayed them and their vitiated Posterity to those wild Scenes of Lust and irregular Indulgence, which made them forget their God, their own original, their native Happiness and the Laws prescribed for their moral Conduct, so that they were in the Condition elegantly described by the Prophet, *Isa. lvii. 30. The Wicked are like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt. There is no Peace, saith my God, to the Wicked.*

THE first recorded Instance of the dreadful Effects of Human Depravity, and that spiritual Death which was immediately consequent upon Disobedience, was the cruel Murder of *Abel* by his Brother *Cain*, spirited with Envy against him, for the superior Favour of Heaven, in some Manner shew'd in the Acceptance of his Offering, while his own, because of his evil Deeds,

Deeds, 1 *Job*. iii. 12. and Want of a pure Regard to the divine Institution, was rejected. And to such a Pitch did the consequent Immoralities of depraved Men arise, that the Almighty seeing *that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually; it repented Him that he had made Man on the Earth, and it grieved him at his Heart*, Gen. vi. 5, 6. He therefore determined to destroy that impious Race from the Face of the whole Earth, by a Deluge of Waters; which he also accomplished in the tenth Generation, and in the 1656 Year of the World, according to the *Hebrew Account*, reserving only the righteous *Noah* and his Family by a miraculous Deliverance, to be a Seed Plot for a new Race of Men in the World restored.

BUT so great and so universal was the Depravity, Ignorance and Wickedness of Mankind, that after the Renovation of the Earth, (from the Ruins of the Deluge) and the Multiplication of the human Race, even during the Lives of *Noah* and his Sons, who had been Eye-witnesses of that stupendous Evidence of the divine Displeasure at the Transgressions of the old World, they fell into the Practice of Idolatry and every consequent Impiety and Iniquity. For we are told, *Job*. xxiv. 2, that the Fathers even of God's peculiar People, and particularly *Terah* the Father of *Abram*, served other Gods on the other Side of the Flood, that is, in the Country of *Mesopotamia*, beyond the *Euphrates*, where they first dwelt after the Deluge. But *Terah*, who was the Tenth after *Noah*, was born in the 222d Year after the Flood, which was 128 Years before the Death of *Noah*; so early and in so gross a Manner did the Apostacy of Mankind discover itself. And in following Times they grew to be still grosser Idolaters, and were guilty of greater and more universal Immoralities, as having lost all Sense of God, of the Origin of the World and of the Creation of Mankind.

Of this ancient Writers have given distinct Accounts, from which *Eusebius* having made large Extracts, in his Book *of the Preparation of the Gospel*, I shall from him borrow a few Passages to shew something particularly the ruin'd and abandon'd State of the greatest Part of the World, before the Times of the Gospel, when *Darkness covered the Earth, and gross Darkness the People*, *Isa.* lx. 2. in Consequence of the original Depravity of human Nature by the Fall; till it pleased the Almighty, in the Fulness of Time, to cause the Light of Revelation to arise upon the benighted World, to restore the Knowledge of God and the Truth of Religion, which before was almost universally lost.

THE forementioned Author, in his first Book of *the Preparation of the Gospel*, writes thus: κεφάλαιον τῆ πρώτης καὶ μεγίστης ἐνεργησίας τῆ σωτηρίας λόγῳ γνώσῃς ἂν, εἰ ἐν νῦν λαβοῖς τὴν δεσιδάμονα πλάνην τῆ παλαιᾶς εἰδωλολατρείας ἣ τὸ σὺμπαν ἀνθρώπων γένος δαιμόνων ἀνάγκαις πάσαι πρότερον κατετέυχετο. *i. e.* “ You may understand the very great
 “ Advantage arising from the Doctrine of Salvation,
 “ by considering the blind Superstition of that an-
 “ cient Idolatry wherewith all the Race of Mankind
 “ was long before oppressed, through the Tyranny of
 “ the Devil.” This learned Father had the highest Reason thus to speak of the consummate Misery of Mankind in Consequence of this ignorant and abominable Superstition. For as the original and highest Happiness of intelligent Nature is, as before noted, to have its Faculties fully exercised upon proper Objects, which are Truth and Goodness; so the greatest Misery of rational Creatures is to be enslaved to Ignorance, Error, Delusion and Wickedness.

Of this distressing Ignorance, Idolatry and Superstition he gives a great Number of Instances, whereof I shall transcribe a few, for a brief Specimen of the Whole.

THUS

Thus he writes : Φοίνικας καὶ Ἀιγυπτίους πρώτους πάντων καλέχει λόγος ἥλιον καὶ σελήην καὶ ἀστέρας θεὸς ἀποφῆναι, μόνους εἶναι τῶν ὅλων γεννήσεώς τε καὶ φθορᾶς αἰτίας, &c. i. e. "It is generally esteemed that the *Phœnicians* and the *Egyptians* were the first of all Mankind who affirmed the Sun, the Moon and the Stars to be Gods, and the Causes of the Production and Dissolution of all Things." And this is what, he tells us, *Plato* writes in his *Cratylus*.

"At first, *says he*, they had no Images nor Temples, as the Arts of Statuary and Architecture were not yet cultivated; But they worshipped the Luminaries of Heaven with bodily Worship and offered Sacrifices unto them : θυσίαις καὶ προσκυνήσεσιν ἐγχαίρον, which is certainly the most probable Account of the first Idolatry among Men.

"In the most ancient Times, *he says*, they knew nothing of the Names of *Jupiter* or *Saturn*, of *Neptune* or *Apollo*, of *Juno* or *Minerva*, of *Bacchus* or any other male or female Deity; nor were good or bad Dæmons honoured or worshipped amongst Men, (μόνα δὲ τὰ φαινόμενα τῶν ὀρατῶν ἀστρον) but only the conspicuous Lights of Heaven, and these they called θεοί, Gods, παρὰ τὸ θεῖν ὅπερ ἐστὶν τρέχειν, from the Verb *θεῖν*, which signifies to run.

"In after Times Myriads of Gods, Male and Female, were invented, both by the *Greeks* and *Barbarians*, with a great Variety of vain Appellations, (πολλὴ φλυαρία καὶ τῶν ἀρρένων τε καὶ θηλέων κατονομασίας.) The *Phœnicians* and *Egyptians* being the first Authors of the Superstition, which passed from them to other Nations, extending itself as far as *Greece*; as *Philobyblius* writes from *Sanchoiatbon*, the *Phœnician* Historian; who, *he says*, lived before the Time of the *Trojan War*, and almost as early as *Moses*," and from *Greece* it was transported to *Rome* and the Western Parts of the World.

THESE imaginary Divinities of the Heathen Idolatry, *Alexander ab Alexandro* writes (*L. 6. c. 4.* from *Varro*, the Roman Historian) amounted to the Number of thirty Thousand. And *St. Augustin*, in his Book *De Civit. Dei*, writes, that they could hardly make Volumes large enough to contain their Names.

THEY had Gods for the Sea and Gods for the Rivers, for the Lakes and for the Fountains, Gods for every Country and Province, for every City and Village, Gods of the Hills, Gods of the Plains, and Gods of the Vallies. See *1 King. xx. 23, 28.* They had Gods for every Profession and Employment of Life, Gods for War and Gods for Peace; They had Gods for the Cultivation of the Earth, some for the Seed-time, others for the Growth and Germination, others for Maturation and others for Harvest; They had Gods for Health and Gods for Sickness: Every Virtue and every Passion was deified.

AND as fatal Ignorance and diabolical Delusion discovered themselves in the Multitude and Variety of their imaginary Divinities, No less evident were the miserable Effects of the human Depravity in the Actions ascribed to those Deities, which were of the same Kind with those, which the most wicked and abandoned of the Sons of Men delighted in; so that Wars, Murders, Rapes, Adulteries, Pæderasties, Thefts, Drunkenness, Revelling, and other such like Abominations were recounted as the Exploits of their Deities; and the Worship paid them consisted accordingly in the grossest Abominations perpetrated in the obscene and impious Mysteries of their Gods and Goddeses, and particularly in that most gross and shocking Instance, mentioned before, of offering human Sacrifices, and so *Eusebius* writes (*Ευαγ. προπαρασκευ. L. 4.*) from *Philo Bibbhus's* Translation of *Sanchoniathon*. Ἔθος ὡ

τοῖς παλαιοῖς ἐν ταῖς μεγάλας συμφοραῖς τῶν κινδύνων ἀντὶ
 τῶν πάντων φθορᾶς τὸ ἡγαπημένον τῶν τέχνων τὰς κρατύντας ἢ
 πόλεως ἢ ἔθνος εἰς σφαγὴν ἐπιδιδόναι λύτρον τοῖς τιμωροῖς δαί-
 μοσι.

μοσι. i. e. " It was the Custom for the Rulers of Cities or Countries, in great Distresses and Dangers, to deliver their most favourite Child to be offered in Sacrifice to the vengeful Demons, as a Propitiation to ward off universal Destruction."

AND as Mankind run into such monstrous Absurdities in Religion from their Ignorance of the true God, in Consequence of the original Apostacy; Their Ignorance was no less amazing with regard to the Creation of the World and the Origin of Things, as the same *Eusebius* informs us from *Diodorus Siculus*, who, he tells us, writes :

" That concerning the Original of the World and of Mankind, there were of old two different Opinions ;" (whereof *Tertullian* also makes Mention, in his *Apolog. Adver. Gentes. c. 11.*) " the one was, that the World and Mankind were without Beginning, having subsisted in a perpetual Succession from all Eternity : ἀγέννητον καὶ ἀφάρκτον ὑποσπασάμενοι ἢ κοσμον καὶ τὸ γένος τῶν ἀνθρώπων ἐξ αἰῶνος μηδέποτε ἢ τελευτώσεως ἀρχὴν ἰσχυρίας. " The other Opinion was, that the World began to exist at a certain Period, that it was γεννητὸν καὶ φαρκτὸν, " created and liable to Dissolution. " That in the Beginning the Heaven and the Earth had one Form : μίαν ἔχον ἰδέαν ἑρανόντε καὶ γινώ their material Principles being mixed in one general confused Mass," μεμιγμένης αὐτῶν ἢ φύσεως, to which State of Things others gave the Name of Chaos : ἦτοι μὲν πρωτίστα χάος γίνετ', *Hesiod* ; the Word being not far different in Signification from the חֲלָהּ of *Moses*, (obscuritas et inanitas) without Form and void. So the Latin Poet describes it :

*Ante mare et Terras et quod tegit omnia Cælum
Unus erat toto nature vultus in Orbe,
Quem dixere Chaos.*

" That in Process of Time, the Bodies being separated, the World acquired it's present Form and Disposition : μετὰ δὲ ταῦτα Ἀγσάντων τῶν σωμάτων ἀπ' ἀλλήλων

“ ἀλλήλων ἢ μὲν κόσμον περιλαβεῖν ἅπασαν τὴν ὀρωμένην σύστα-
 “ ξιν. That the Air being put into continual Agita-
 “ tion or Revolution, the fiery Particles being lightest
 “ rose the highest, τὸ μὲν πυρῶδες πρὸς τὰς μέλειωροτάτας
 “ τόπους συναναδραμιῖν. And so Ovid expresseth it :

Ignea convexi vis et sine pondere cæli

Emitcuit summaq; locum sibi legit in Arce.

“ And therefore, they say, the Sun, the Moon and
 “ the Stars are in the highest Place” (for they seem
 to have known nothing then of those immense Differences of Distance which the Astronomers in latter Ages have discovered) “ and in continual Motion.

“ THE grosser Parts of Matter, they said, continued longer in a Chaotic State, but afterwards these
 “ also separated; the moister Part making the Seas,
 “ and the more solid becoming dry Land; which at
 “ first was soft and marshy, but being in Part dried
 “ by the Heat of the Sun, the Surface waxing warm,
 “ a great many Bubbles arose, in which were contained
 “ Particles of Corruption, ἀπειρόνοος, in thin
 “ Membranes; as the Author says happened frequently in wet and marshy Places in his Time, ἔτι
 “ καὶ νῦν. These Particles of corrupted Matter being
 “ heated by the Sun conceived Life; and being nourished
 “ by the Moisture which fell in the Night,
 “ and strengthened by the Heat of the Day, the Embryos
 “ coming in Time to the Perfection of Maturity,
 “ and the enclosing Membranes breaking,
 “ ἀναφῆναι παντοδαπὰς τύπους ζώων, Creatures of every
 “ Kind came forth; whereof those which had the
 “ most Heat in their Constitution possessed the upper
 “ Regions, growing to be of the winged Species:
 “ γενόμενα πτηνὰ : Those which had most of the earthly
 “ Particles became Reptiles and Quadrupeds: Those
 “ which had more of Moisture receded to their own
 “ Element, and were called Fishes: ἐνομαζόμενα πλωτῶν.
 “ That afterwards the Earth growing perpetually
 “ harder by the Heat of the Sun, and by the Winds,
 “ was

“ was incapable of those animal Productions, which
 “ were thenceforward propagated in the ordinary
 “ Way. And in like Manner as the other Animals,
 “ the human Species had also this Kind of Origin,
 “ and so writeth *Euripides*. ὡς ἑρονός τε γαῖα τ' ἰω μορφῇ
 “ μία, ἐπεὶ δ' ἐχωρίσθησαν δίχα τίκτεσι πάντα κ' ἀνέδωκαν ἐς
 “ φάος δένδρα, πτῆνα, θῆρας, ἔς δ' ἄλμα τέφει, γένος τε
 “ θνητῶν. i. e. The Heaven and the Earth were (o-
 “ riginally) of one Form, but parting asunder they
 “ produced all Things, giving Being to Trees, Birds,
 “ Beasts which the Earth supports, and to the Race
 “ of Men.”

THE human Race as well as all other Species hav-
 ing had such a Beginning, according to these **ancient**
Masters of natural Reason and Science, They lived
 at first, suitably to their Original, dispersed without
 Society or Order, feeding upon the natural Produce
 of the Earth,

Contentique cibus nullo cogente creatis

Arbutos fetus montanaq; fraga legebant. Ov.

and resting under the Canopy of Heaven; till assaulted
 by the wild Beasts, they united into Societies for De-
 fence and Preservation only, being without Speech,
 for the mutual Communication of Ideas, to render
 social Life commodious and advantageous, till by
 Custom they happened to agree in some Sounds, to
 denote at first some few Things of most familiar Use:
 Afterwards, improving upon this Foundation, they
 by long Exercise compleated a System of Words, to
 support a Conversation suitable to their Condition and
 Circumstances; very much in the same Way as the
 learned Author of *the Creation and Fall of Man* repre-
 sents his *Adam* and *Eve* in a State of Innocence, and
 Perfection, as we have before noted, p. 205. rather
 choosing to form his Plan upon these Pagan Fictions
 than the inspired Scripture.

AND as there were a great Number of these origi-
 nal Societies, Mankind being supposed by these Phi-
 losophers

losophers to have been produced at or near the same Time all over the Earth, and to have extended their Habitations far and wide, before the Accomplishment of any Language, there happened to be many Systems of Speech coæval and independent, ἐκάστων ὡς ἔτυχε συνταξάντων τὰς λέξεις, as every Society happened to form it.

The primæval State of Man being thus represented, by those Sages of Antiquity (*the proper Progenitors of our Natural-religionists*) without Speech and Knowledge, without House or Harbour, without Clothes or Fire, without Art or Foresight to provide for future Contingencies, They were liable to very great Distresses, upon the natural Change of Seasons; Multitudes, as they say, perishing in the Winter by Cold and Hunger; διὸ πολλὰς αὐτῶν ἀπολλύσθαι κατὰ τὰς χειμῶνας διὰ τε τὸ ψύχος καὶ τὴν σπάνιν τῆ τροφῆς; till, taught by Necessity and Experience, they sought such Places for Shelter and Protection against the Severities of Season and other Inconveniencies, as Nature or the rude Attempts of primitive Art directed them to.

Tum primum subicere Domos Domus antra fuerunt

Et densi frutices et vinctæ cortice Virgæ.

Ov.

AFTERWARD, these Philosophers tell us, they learned the Methods of preserving and improving the Fruits of the Earth for their Winter's Provision: They found out the Use of Fire and other Conveniences of Life, as Reason, or rather Necessity and Experience taught them: καθόλου γὰρ πάντων τὴν χρείαν αὐτῶν διδάσκαλον γενέσθαι πῶς ἀνθρώποις ὑφηγημένῳ οἰκείως τὴν ἐκάστην μάθησιν εὐφυεὶ ζῳῇ καὶ συνεργῶς ἔχοντι πρὸς ἅπαντα χειρὰς καὶ λόγον καὶ ψυχῆς ἀγχινοίαν. i. e. "It was Necessity itself taught Men every Thing, explaining familiarly the Nature of Things to Creatures intelligent, and formed with the Use of Hands, of Reason and Sagacity for their Affluence."

INTO such miserable Ignorance was human Nature sunk, by reason of the general Depravity consequent upon

upon the Transgression of our first Parents, that their wise Men, Teachers and Philosophers themselves run into Conceptions concerning the World and Nature so monstrous and absurd. Which, as well as their abominable Idolatry, shew they had lost all Traces of that original Knowledge, wherein the Glory and Happiness of Man, in the State of Innocence, so much consisted. And hence we may be able to form a just Idea of that **Natural Religion** which those Sages of Antiquity instructed Mankind in, and in which all Generations of Men to the End of Time would most probably have acquiesced, (as is to Demonstration evident from the present Condition of the unenlightened Parts of the World) had it not pleased the Almighty, of his great Favour and Goodness, to grant the heavenly Light of divine Revelation, in Pursuance of the Scheme of Redemption, for the Restoration of Mankind, in this World, to some Degree of that original happy State, from which *Adam* by Transgression fell. And we may hence know how to esteem that **True Religion of Nature**, which some Men, fond of their own Improvements, are so desirous to substitute instead of *the Light of the Knowledge of the Glory of GOD, in the Face of JESUS CHRIST*, 2 Cor. iv. 6. *who hath abolished Death, and brought Life and Immortality to Light, through the Gospel*, 2 Tim. i. 10.—instead of that *Day-spring from on High, which, through the tender Mercy of our GOD, hath visited us, to give Light to them that before sat in Darkness and in the Shadow of Death, to guide our Feet into the Way of Peace*, Luk. i. 78, 79.

THIS brief Abstract of the stupendous Ignorance in which the Nations of the World lay buried, without the Light of divine Revelation, I cannot better close than in the Words of *Eusebius*. τσαῦτα μὲν ὁ δηλωθεὶς συγγραφεὺς ἕδὲ μέχρις ὀνομαλὸς τῶ θεῷ μνημονεύσας ἐν τῇ κοσμογονίᾳ, συντυχικῶ δὲ τίνα καὶ αὐτόμαλον εἰσηγησάμενος τὴν τῷ παντὸς διακόσμησιν. i. e. “ Such Things the foremen-
“ tioned Author hath writ in his Treatise of the Ori-

“ ginal of the World, not so much as once mentioning
 “ the Name of God, but describing a Sort of casual
 “ and spontaneous Production of all Things.

WHAT an absurd inconsistent Scheme is this, in Comparison of the grand and regular Cosmogony of *Moses*! Who, by interesting the Almighty Eternal Author and Fountain of Being in the Creation of the World, hath given a most sublime Description of the gradual Production of all Things out of nothing, by his omnipotent Word. *Let there be Light, said GOD, and there was Light: Let the Earth bring forth the living Creature after his Kind, and it was so.* And so of the rest. A Description this! worthy of the Almighty Author of Nature to give, and worthy for intelligent Creatures to believe and receive!

THE Misery of Mankind under this consummate Ignorance will still more fully appear by a brief Recital of its ruinous effects, with respect to the Administration of their Political and Oeconomical Affairs, little, if at all better than one might expect from Creatures void of all Knowledge and Understanding, or under the Influence of Idiotism and Distraction, which is justly esteemed amongst the greatest Calamities incident to human Nature.

THE fore-mentioned *Eusebius* writes, that in ancient Times before the coming of Christ, *μυρίων τὸ πάλαιον καθ' ἑκάστον ἔθνος βασιλείων ἢ τοπάρχων ἐπικρατέωντων κατὰ πόλεις, ἢ τῶν μὲν δημοκρατεμένων, τῶν δὲ τυραννεμένων, τῶν πολυαρχεμένων, &c. i. e.* “ Every Nation of old being
 “ under the Command of great Numbers of Kings
 “ and Governors in City and Country, some in the
 “ Form of Democracy, some of Polyarchy, and some
 “ of Monarchy they were continually distressed with
 “ Wars; Nation rising against Nation, and committing
 “ and suffering all Manner of Violence and Spoil,
 “ so that the very Children were taught martial Exercises, and went armed in the High-ways, and in
 “ the Fields and Villages. And a little further on he

“ adds :

“ adds : τὸ μὲν πάλαιον ὅτε τῶν Ἑθνῶν ἀπάκτων κατετυράνουν
 “ οἱ δαίμονες, καὶ πολλή τις ὡς ἀνθρώπων ἢ πρὸς αὐτοὺς θεραπεία,
 “ πρὸς αὐτῶν τῶν θεῶν ἐχοιζυρόμενοι ἐπὶ τὰς κατ’ ἀληθῶν ἐξ-
 “ εμαίνοντα πολέμους, &c., i. e. *In ancient Times, when the*
 “ *Gentile Nations were all under the Tyranny of Devils,*
 “ *and Mankind paid them a great Variety of religious Wor-*
 “ *ship, being inspired by these their Gods with Rage and*
 “ *Fury, they madly waged War one against another ; so*
 “ *that at that Time Grecians were at War with Gre-*
 “ *cians, Egyptians with Egyptians, and Romans with*
 “ *Romans, spoiling, killing and enslaving one another,*
 “ *besieging Cities and other Places, to the utmost Distress*
 “ *and Confusion of the Inhabitants,” &c.*

BUT he says, “ This Polyarchy being taken away
 “ by the happy Establishment of the peaceable Empire
 “ of *Augustus Caesar*, at the Time of our blessed Savi-
 “ our’s coming into the World, these ruinous Wars
 “ ceased. As, *he adds*, did also their other barbarous
 “ and absurd Customs : So that no longer did the
 “ *Persians*, converted to Christianity, marry their own
 “ Mothers as before, nor the *Scythians* feast upon hu-
 “ man Flesh, nor other Barbarians incestuously mix
 “ with their own Daughters and Sisters, nor Men
 “ with Men commit still grosser Abominations, and
 “ indulge unnatural Pleasures as before. Nor do they
 “ now cast the dead Bodies of their Relations to the
 “ Fowls of Heaven, as they were wont to do ; nor
 “ strangle those that are grown old, as their Custom
 “ was ; nor do they offer human Sacrifices and even
 “ their own dearest Children to Devils, under the
 “ Notion of Gods, as in former Times. These and
 “ infinitely more such Actions as these were of old
 “ done to the Pollution and Misery of human Life.

“ HISTORY informs us that the *Massagetans* and
 “ *Derbikans* looked upon those to be most miserable
 “ who died a natural Death. To prevent which they
 “ killed even their dearest Relations, when they were
 “ upon the decline of Life, and feasted upon their

“Flesh. The *Tibarians* (Τιβάριοι) threw their nearest
 “Relations, when growing old, headlong from high
 “Rocks. The *Hyrcahians* and *Caspians* threw them
 “to the Dogs and to the Birds of Prey, some alive,
 “and some dead. The *Scythians* buried them alive,
 “and buried with them, or burnt upon Piles, those
 “that were dearest to them whilst alive. The *Bac-*
 “*trians* threw their aged People alive to the Dogs.

“THESE Things were done of old, but since the
 “Preaching of the Gospel the Case is changed, &c.”

BESIDES these shocking Customs, which were esteem-
 ed Lawful and Virtuous, they run moreover into the
 general Practice of all Manner of Wickedness and De-
 bauchery, as the Apostle informs us, *Rom. i. v. 22. to*
the End, and in other Places of his Epistles, as noted
 a little further on.

WHAT a melancholy Prospect does this brief Reci-
 tal, of a few out of a vast Number of Particulars de-
 scribed by this and other ancient Christian Writers,
 exhibit of the miserable ruin'd Condition of human
 Nature in Consequence of the original Apostacy before
 the Light of divine Revelation arose upon them. And
 it cannot be denied, that although the above-recited
 Abominations cannot be charged upon every Part of
 the heathen World, yet not all the Learning and
 Philosophy of *Egypt*, *Greece* and *Rome* was effectual to
 rectify Mens Notions of Things, and particularly of
 God, of Religion and the World to come: But even
 those Nations, for all their Improvements in Erudition,
 yet persisted in the gross Idolatries of the most aban-
 doned, and in the Practice of all that Wickedness to
 which they were led and accustomed, as well by the
 Ignorance and Depravity they universally lay under,
 as by the impure Mysteries of their Religion. So poor
 Advances could the Reason of Mankind, with all the
 Advantages of human Learning, make towards the
 Discovery of a Religion worthy of God and Man.
 And that true Religion of Nature, whereof our mo-
 dern

dern Infidels boast, to the undervaluing of Christianity, is wholly established upon those Principles which the Christian Religion alone hath made known to the World. That *Life and Immortality*, which is the only adequate Motive to the Practice of universal Virtue (contrary to the Propensity of corrupt Nature to Vice and Wickedness) having being discovered and *brought to Light only by the Gospel of CHRIST*. The uncertain, inconsistent and fabulous Accounts of a future State, which were hinted at by the Poets and Philosophers of the Pagan World, make it undeniably evident that the Doctrine was above the Reach of human Reason, and consequently all the Motives thence taken in Favour of Virtue are owing to the Christian Revelation.

To the Want of which Motives it must principally be ascribed that the learned Heathens, notwithstanding those Shadows of Knowledge, and of the Distinction of Good and Evil which they had, yet almost universally ran into the Practice of all that Wickedness, which the Apostle speaks of in the Place above-cited, *Rom. i. 25. 29, 30, 31. Having changed the Truth of GOD into a Lie, and worshipped and served the Creature more than the Creator, who is GOD over all, blessed for evermore. — They were filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; full of Envy, Murder, Debate, (ἔριδος, Contention) Deceit, Malignity; Whisperers, Backbiters, (καταλάλως, Revilers) Haters of GOD, spiteful (ὕβρις, Slanderers) Proud, Boasters, Inventors (τῶν κακῶν, of Mischief) of evil Things, Disobedient to Parents, without Understanding, Covenant-breakers, without natural Affection, implacable, unmerciful; having, before-mentioned, those unnatural Abominations which are not fit to be named.*

THE unhappy Condition of Mankind under these Circumstances is emphatically described by the same Apostle, *Eph. ii. 1, 2, 3. You hath He quickened, who were dead in Trespasses and Sins, wherein in Time past ye*
also

also walked, according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience; among whom we all had our Conversation, in Times past, in the Lusts of the Flesh; fulfilling the Desires (τὰ θελήματα, the Wills) of the Flesh and of the Mind; and were by Nature Children of Wrath as well as others. And in the 19th Verse he says, *they had no Hope, and were without GOD in the World.*

THIS Ignorance of the Rewards of Virtue in the Life to come was a very great Accumulation of the other Distresses, human Nature was under before the coming of Christ; not only as wanting that most effectual Motive to Virtue, which it was not within the Reach of the most perfect Natural Religion to supply, but also as without the Knowledge of the future State, the perpetual Apprehension of the total Extinction of their Being by Death, or of some worse State of Existence, must necessarily fill their Minds with continual Horror, and keep them *all their Life-time subject to Bondage.*

IT would be easy to extend this Account of the Unhappiness of Mankind, by the natural or judicial Consequences of the Fall, in those innumerable Evils to which human Nature is visibly liable in this World from the manifold Disorders to which our Bodies are exposed; the Grievs arising from Unhappinesses incident to every social Relation, publick or private, the Consequences of intemperate Seasons, &c. to the Increase of the Catalogue of human Calamities.

BUT from what we have in this brief Account laid down, of the primæval Felicity of Man in the State of Innocence, and of the Misery consequent upon Transgression, it will, I trust, easily appear,

3. IN the third Place, How necessary it is, not only by the sovereign Appointment of the Almighty, in his moral Government of the World, but in the plain and natural Reason of Things, that human Nature be restored

restored to the Perfection of its original Faculties, of Knowledge and Holiness, in order to a State of complete Happiness, not only as a Preparation and Condition, but as a principal Constituent and essential Part thereof.

THE Happiness of rational Nature is and cannot but be eternally the same; therefore, as we have shewn that the original Happiness of Man consisted in his being in the Image and Likeness of God in Knowledge and Holiness, and in his Enjoyment of the divine Favour; and that his Misery proceeded from his Loss of this Image and his being exposed to the Effects of the Displeasure of the most High for his wilful Disobedience: It follows that he can only be restored to a Capacity of recovering his lost Felicity by the Removal of the natural and moral unhappy Cause of Unhappiness; by being renewed in the Spirit of his Mind, *and putting on the new Man, which after GOD is created in Righteousness and true Holiness, Eph. iv. 23, 24. And, Col. iii. 10. which is renewed in Knowledge, after the Image of Him that created him.*

FROM this Consideration it will appear that were it conceivable Mankind should be freed from the judicial and penal Consequences of the first, and of the black Train of subsequent Transgressions which unavoidably arose and still arise from the original Depravity of human Nature; yet until fallen Nature be restored to its primitive Habit of Knowledge and Holiness, it is naturally impossible that Happiness which resulted from that primæval Disposition, and which is the only essential Happiness of rational Nature, can be attained.

GOD is the Fountain of all Felicity to the whole rational World: But Felicity consists **in the full Exercise of every Faculty upon suitable and adequate Objects.** Our first Parents in the State of Innocence, we have seen, had their Faculties perfect according to the Rank they bore in the Scale of rational Beings; free from all Immorality, and possessed of taintless Purity, and
fo

so naturally qualified to receive with heavenly Pleasure that Felicity which to pure Intelligences arises from the Enjoyment of God, and which, in a Manner and Measure to Mortals unconceivable, makes the Happiness of the blessed Spirits in Heaven. But Minds habitually under the Influences of Depravity, Ignorance, and Immorality can no more be delighted in the Enjoyment of God, than Fire and Water, Heat and Cold, or other natural Contrarieties, can in their intense Degrees subsist together. So that, should a Sinner be supposed, with all his reigning and unmortified Vices and Passions, to be received into Heaven, (*if such a Supposition may be made without Absurdity*) it would be impossible for him, in those Circumstances to find Happiness there. For how great and exalted soever the Objects of heavenly Felicity be, they could not affect or influence Faculties quite indisposed and contrary to them. They would be no more to the unholy Soul than the finest Melody to the Deaf, or than the most beautiful Flower or the most exquisite Painting to One born blind. If one may not say they would rather give the same Uneasiness and Fatigue, as the regular Exercises of Virtue and Religion are known to do to unsanctified Minds, in this World, where the *natural Man receiveth not the Things of the Spirit of GOD, for they are as Foolishness unto him, neither can he know them, because they are spiritually discerned,* 1 Cor. ii. 14.

It is indeed evidently inconsistent and impossible that infinite Wisdom and Goodness should institute such a Method for the Redemption of Mankind, from the Miseries consequent upon Transgression and Depravity, with an Indulgence to the criminal Propensions of that Depravity, and wherein a great Part of the Misery essentially and originally consists; Or that he should send his Son, our Lord JESUS CHRIST, into the World, to die as a propitiatory Sacrifice to atone for the Guilt of human Transgression, and thereby reconcile

reconcile fallen and depraved Man to a God of infinite Holiness and Purity without the Correction of that Depravity, which is essentially and necessarily odious to the Divine Nature, contrary to the Laws of his Kingdom and moral Government, and inconsistent with the Nature of that Happiness he came to restore Mankind to the Possession of. And consequently it must, as we have laid down, be essential to human Felicity, in the Nature of Things, that the divine Image be restored upon the human Faculties. *Q. E. D.*

AND it will be equally evident from an impartial Attention to the whole Tenour of the New Testament, That the Sanctification of the human Soul is no less necessary to its Happiness, by the Laws of the Redeemer's Kingdom, established in the Gospel, than it is so from the Nature of Things, as is before shewn: And the Sacrifice offered by the Son of God upon the Cross, as an Atonement for a guilty World, was not to defeat and destroy the original Laws of the divine moral Government and human Duty, but to make it consistent with those Laws and the divine Oeconomy to admit Sinners upon their Repentance, and sincere though imperfect Obedience, into his Favour, and the Enjoyment of that everlasting Happiness which Man was originally formed to enjoy, in Consequence of his Perseverance in unfinning Obedience to the Laws of Creation.

THIS is clearly the Meaning of that Passage, *Acts xi. 18.* where the *Jewish* Christians, who seem before to have had no Apprehension of the *Gentiles* being to be admitted to any Participation in the Blessings and Privileges of the Gospel, upon St. Peter's Relation of the Affair of *Cornelius* the Centurion, and his Friends and Family having been received into the Christian Covenant, answered: *Then indeed hath GOD also to the Gentiles granted Repentance unto Life.* That is, Then hath God granted (in Consequence of the Death of Christ) that the *Gentiles*, as well as the *Jews*, shall have

the Privilege of being admitted, upon their *true Repentance* and consequent sincere Obedience, to the Enjoyment of the Privileges of the Gospel, the Favour of God in the Remission of their Sins, and that eternal Happiness which was lost by Transgression, the Restoration whereof Jesus Christ came to publish to the World.

REPENTANCE (had Man been, by his own Power, capable of performing it) did not of itself by any original Law of Nature, or any essential and eternal Reason of Government, entitle the penitent Offender to the Remission of Guilt and Punishment, and a Restoration of the Happiness lost by the original Transgression. See p. 86. — No: This was granted by the peculiar Grace and Favour of the most High, in the Method published by Jesus Christ, and called the New Covenant, and the Covenant of Grace. Wherein He hath been pleased to engage his Word and Promise, that to all those who sincerely comply with this Establishment, he will, in the Use of the Means of Grace, *put his Laws into their Minds, and write them in their Hearts; and that he will be merciful to their Unrighteousness, and their Sins and their Iniquities he will remember no more*, Heb. viii. 11, 13. and ch. x. 16, 17. — The same was foretold and promised, *Jer. xxxi. 31, 33, 34.* and accordingly it is made the indispensable Condition of this Covenant, that all those who shall have the Benefit thereof shall *serve him—in Holiness and Righteousness before him all the Days of their Lives*, Luke i. 75.

AND agreeably to this, our Saviour being asked by a young Man, a Ruler, *Matt. xix. 16. Mark x. 17. and Luke xviii. 18.* who came running, and kneeling, said, *Good Master, what good Thing shall I do that I may have eternal Life?* answered very briefly: *If thou wilt enter into Life, keep the Commandments:* Plainly and fully asserting what we have before laid down, that without that internal Sanctification and renewal of Heart and Mind, which will be productive of universal Holiness of Life, in Obedience to the Commands of God, which

which was essentially necessary to the original Perfection and Happiness of human Nature, there can be no Restoration of fallen Man to a State of true Felicity.

BEING asked the same Question by another, a Student of the Jewish Law, *Luke x. 25.* who came, ἐπερωτῶν, "to make a Trial of his Judgment or Opinion concerning the Law or Rule of Life," (*Hamm.*) or what was necessary in order to *inherit eternal Life*; He answered by asking him: *What is written in the Law, how readeſt thou?* to which the Lawyer answering said: *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind, and thy Neighbour as thyſelf.* To which Jesus replied: *Thou haſt answered well, this do and thou ſhalt live.*—But the Love of God and the Love of our Neighbour comprehend all the Duties of the moral Law: And ſo our Saviour ſaid, *Joh. xiv. 15.* *If ye love me keep my Commandments,* and *v. 23.* *if a Man love me he will keep my Words,* and *1 Jo. v. 3.* *This is the Love of God that ye keep his Commandments.* We cannot love God otherwiſe than as a Being poſſeſſed of all amiable Perfections in an infinite Degree, ſo that to love God is to love theſe Perfections, and what we love we ſhall always endeavour to be poſſeſſed of and to imitate, as far as is conſiſtent with our Faculties and Capacities; ſo that if we love God, we ſhall love and endeavour to be poſſeſſed of Righteouſneſs, Truth and Goodneſs, univerſally in Theory and Practice, and ſhall endeavour to exhibit the ſame in our whole Converſation; that is, as aboveſaid, if we love God we ſhall keep his Commandments. And this neceſſarily comprehends the Love of our Neighbour alſo, and therefore it is ſaid, *Gal. v. 14.* *all the Law is fulfilled in one Word, even in this, Thou ſhalt love thy Neighbour as thyſelf.* This is by our Saviour preſcribed as abſolutely neceſſary to the Obtainment of that Happineſs which he died to purchaſe. Chriſt came not to deſtroy the Works of the Law and the Prophets,

but to fulfil them, *Matth. v. 17.* to establish them as a Rule of Life for all that shall be saved; and that their Repentance for having transgressed the Laws by their original Depravity and Disobedience, with a Desire and Endeavour after a sincere, universal, constant and chearful Obedience, for the future, might be accepted as a Condition of Salvation, instead of that sinless Conformity to the Laws of Innocence which Man was originally disposed to yield, and upon the Performance whereof his eternal Happiness depended.

The pure in Heart are they who alone shall have the *Blessedness of seeing God*, *Mat. v. 8.* And, *Heb. xii. 14.* it is most fully declared that *without Holiness no Man shall see the Lord.* Which Expression denotes the Happiness of the Blessed in a future State, *Pf. xvi. 11.* in thy Presence (תִּשְׂכַּח) is Fulness of Joy, and at thy Right-hand are Pleasures for evermore.—*Rev. xxi. 27.* *There shall in no wise enter into the heavenly Jerusalem any Thing that defileth, or worketh Abomination.* And *Cb. xxiii. 24.* *They only that do his Commandments shall have a right to the Tree of Life, and to enter in through the Gates into the holy City of God.*

AGREEABLE to this Account was the first Publication of the Gospel by *John the Baptist*, *Mat. iii. 2.* *Repent ye, for the Kingdom of Heaven is at Hand; and, Mar. i. 4.* *John did baptize in the Wilderness, and preach the Baptism of Repentance, for the Remission of Sins:* And to those who came to his Baptism, he declared the Necessity of evidencing the Sincerity of their Change of Mind, *by bringing forth the Fruits of Repentance;* and that especially by the Reformation of those Vices, which Persons of every Profession and Character were more peculiarly prone and addicted to, *Luk. iii. 9, &c.*

AND in like Manner our blessed Saviour himself, after his Baptism and his Temptation in the Wilderness, began his public Ministration by preaching the same Doctrine, *Mat. iv. 17.* *From that Time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is*

at

at Hand. — And in his Discourse with *Nicodemus*, Jo. iii. he declared the absolute Necessity of Regeneration in order to Salvation, v. 3. *Verily, verily, I say unto thee, Except a Man be born again he cannot see the Kingdom of GOD.*

THE Doctrine of Repentance and Regeneration was peculiarly necessary at the Beginning of the Publication of the Gospel, to obviate and correct the pernicious Influences the People of the *Jews* were under, from their arrogant Opinion of their absolute, unconditional and exclusive Right to the Blessings of the Messiah's Kingdom; of the Appearance whereof they had the fullest Expectation at the Time of our Saviour's Advent, from the plain Sense of their Prophecies, though their Expectation of his appearing with external Pomp and Grandeur, so different from that of our blessed Saviour, hindered their Conversion to Christianity.

THEY thought the Benefits of the Messiah to have a peculiar Relation to them, as being of the Seed of *Abraham*, and so the special favourite People of God; and the only Heirs of the Promises made to that renowned Patriarch. Against which, *Think not*, says our blessed Saviour, *to say within yourselves, we have Abraham to our Father; For I say unto you that God is able of these Stones to raise up Children unto Abraham.* Meaning either literally, as the learned Author of *Synop. Critic.* writes on the Place: *Si vos omnes male pereatis Deus tamen non erit vacuus in promissis; nec deerit Abrahamo posteritas. Ut formavit Deus Adamum à Terra, sic ex veris lapidibus potest Abrahamo filios suscitare, &c. i. e.* “Tho’ your whole Nation should utterly perish, yet would not God fail in his Promises, nor should *Abraham* want a Posterity. For as God created *Adam* out of the Earth, so can he out of real Stones raise up Children unto *Abraham.*” Or much more is this true in a figurative, metaphorical Sense, applying the Word *Stones* to denote the *Gentile* World; whom the *Jews* from their innate Pride, as the Posterity of *Abraham*, treated

treated as being, in Comparison of themselves, of no more Value than the Stones in the Street.—And yet it is certain a great Number of the *Jews*, then and since existing, falsely arrogated this Honour to themselves; being not of the natural Issue and Posterity of *Abraham*, but of such as had, in different Ages, been proselyted from other Nations into the *Jewish* Church and Covenant, especially since the Return of the *Babylonish* Captivity.

To all those who valued themselves upon their being *Israelites* or *Jews* our Lord declares, that that gave them no peculiar and exclusive Interest in the Blessings of the Gospel; but that, by true Faith, and true Repentance and Regeneration alone, all (both *Jews* and *Gentiles*) were to be admitted to those Benefits; agreeably to the original Promise made to *Abraham*, *Gen. xii. 8.* *that in him all the Families of the Earth should be blessed:* Which Promise was not openly fulfilled till Salvation came to be published to all Nations through Jesus Christ, who was of the Seed of *Abraham*. For (says he, *v. 16.*) *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.* But to believe in Christ necessarily includeth an Obedience to his *Laws*; and accordingly He declared to them that notwithstanding the Promises made to the Fathers, and the Salvation—published by himself, yet now the Ax was laid to the Root of the Tree, and that every Tree that brought not forth good Fruit should be hewn down and cast into the Fire, *Matt. iii. 10.* and *vii. 19.* &c.

Not long after our Saviour's Baptism, his Temptation in the Wilderness, and his entring upon his public Ministry, he preached his famous Sermon on the Mount, (recorded in the 5th, 6th and 7th Chapters of *Matthew*) wherein, in a plain and familiar Manner, is laid down the Necessity of the Habit and Practice of universal Holiness in order to Happiness.—A brief Consideration of the principal Parts whereof will afford sufficient

cient Arguments to shew the Necessity of Holiness, to Salvation.

HAVING first declared the chief and principal Christian Virtues of Humility and Contentment, godly Sorrow, Meekness, Hunger and Thirst after Righteousness, Mercy and Benevolence, Purity, Peaceableness, and Patience under unjust Sufferings, Persecutions and Reproaches, and the Beatitudes to which these Virtues are connected and entitled, He declares the Necessity of that universal exemplary Virtue and Goodness, which alone can constitute and adorn the Christian Character; saying, *Ye are the Salt of the Earth*; your exemplary Virtue and Holiness is to preserve the World from Corruption and Depravity. — *Ye are a City set on an Hill*, conspicuous to all; therefore *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven*, Matt. v. 16. the Disciples of Christ are not, by their Practice of Virtue, to pursue Views of Ambition, secular Interest or Applause; but to aim at the Promotion of universal Holiness, for the general Good of the World, and the Honour of God and his Laws. And therefore their Obedience must be universal; for, v. 19. *whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called least in the Kingdom of Heaven*; that is, say the learned Expositors, he shall have no Interest in it.

AND as our Saviour describes the Virtue and Holiness necessary to his Followers absolutely; that it must be sincere as to the internal Principle, and universal in its Extent, in regard to the divine Precepts; so, in v. 20. he describes the same comparatively: *I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven*.

He seems to have entered upon this Subject because the Scribes and Pharisees by their accurate Observance of the particular Injunctions of the ceremonial Law, as well as of a great Train of Traditionary Institutions, in
their

their external Conduct and Behaviour, were esteemed the wisest and best of Men.

As this is a Matter of very great Importance, it cannot be improper, in pursuance of my Argument, to enquire something particularly, for what Reasons principally the Righteousness of the Scribes and Pharisees was not judged a sufficient Qualification for the Kingdom of Heaven, or rather the Reasons why they could not have Admission into it; especially as they looked upon themselves and were generally looked upon by others, to have, by their superior Sanctity and Zeal for the Laws of their Religion, a more eminent Title to the Favour of God and the Rewards of Obedience.

To set this Matter in a clear Light, it will be necessary to shew, (1.) What was the general Character of the Scribes and Pharisees. (2.) To describe their Righteousness or Religion. And, (3.) To shew more particularly for what Reasons this Righteousness was not pleasing to God, nor a due Qualification for the Kingdom of Heaven.

(1.) THE Scribes (called סופרים *Sopherim*) were an Order of Men amongst the Jews, principally after the Captivity, who were especially concerned in writing, teaching and expounding the Law, or the holy Scriptures, and so were generally reckoned to be accurately skill'd in the Meaning and Interpretation thereof, and therefore of great Esteem and Authority.——*Ezra* is described, *Ezr. vii. 20.* That he had prepared his Heart to seek the Law of the Lord, and to do it, and to teach in Israel Statutes and Judgments. And *Artaxerxes*, the King of *Persia*, wrote this Address: *v. 12.* Unto *Ezra*, the Priest (כֹּהֵן סֹפֵר דָּתָא דִּי-אַלֹהֵי שְׁמַיָּא נָמִיר) a perfect Scribe, (*Scriba doctissimus. Hier.*) of the Law of the God of Heaven.——It was Part of the Business of the Scribes to see that the Copies of the sacred Books, and other Writings for public Use, were accurately performed: And it was another Part of their Office to adjust the Numbers of the Parasha's or Sections, Words and Letters

ters of the sacred Books, to preserve them from being lost or depraved; which Numbers remain to this Day, and are placed at the End of the several Books in the Hebrew Bibles respectively. And therefore it is said in the Talmud, (as *Buxtorf* informs us in his *Tiberias*) לפיכך נקראו ראשונים סופרים שהיו סופרים כל אותיות שבתורה; *That is*: "For this Reason the Ancients were called Scribes, because they numbred all the Letters of the Law, &c." The same Word ספר, which signifieth to write, signifying also to number. As an Instance of this Practice they tell us, that י in the Word נדון, *Lev. xi. 42.* is the middle Letter of the Law or Pentateuch: And that דרוש דרש, *Levit. x. 16.* are the middle Words of the same. They noted how oft the same Word recurr'd in the whole Old Testament. How oft י and ך were written full, and how oft the י and the ך were wanting in those Letters: That is, how oft the Points, now called *Hirech parvum* and *Holem cassum*, were writ without the correspondent Letters. And a great many such Accuracies they were skilled and exercised in. And on this Account they were also called חכמים, wise Men, and תלמידי חכמים, the Disciples of the wise Men. Nay, *Buxtorf* informs us, that the Word ספר, a Scribe, in the Talmud, frequently answers the Word נביא, a Prophet. And so we find, in 1 Sam. x. 10. what is in the Hebrew הָנָם שָׂאוֹל בְּנֵבִיאִים, is *Saul* also among the Prophets, is in the Chaldee Paraphrase סִפְרִיָּא, amongst the Scribes.

THE Pharisees were so called from the Chaldaic Word פֶּרַשׁ *Pherash*, to separate. The Word also signifieth to expound or explain. From the former Signification *R. David*, as *Buxtorf* informs us, writes thus of them: יֵשׁ אֲנָשִׁים מְרִאִים עֲצָמָם פְּרָשִׁים וְחִסְרִים וְלִבְשֵׁים מַלְפֻשׁ נָבִיא. i. e. some say, they were Men who shewed themselves separate from others, boly, and clad in another Fashion of Dress, &c. And another writes thus: פְּרָשׁ דְּרַא שְׂפִירָשׁ עֲצָמוֹ מִכָּל מוֹמָא וְכוּן מִכָּל טָמָא וְכוּן הֲרִיצַ שְׂאִיט מִדִּקָּן. i. e. "The Pharisee separates himself from all

"Impurity, from all unclean Meat, and from the
 "People of the Land (*the common People*) who are not
 "accurate about what they eat." And *Elias Levita*
 writes of them: הם הפרושים מדרכי העולם הזה כמו שהיו תנוירים
i. e. "They were different from the Ways of
 "this World, as were the Nazarites." This Account
 is agreeable to what we have in the Evangelical
 Writings, with regard to their singular Affectation
 of superiour Sanctity; for which Reason, *St. Paul* calls
 them, *Acts* xxvi. 5. τὴν ἀκριβεστάτην αἵσινον τῆς ἡμετέρας
 θρησκείας: the strictest Sect of our Religion.

I THINK it not improbable they called themselves
 פרושים *Pharisees*, from the other Signification of the
 Verb פירש mentioned before, *to expound or interpret*; as
 being, or affecting to appear, critically skill'd in the
 Knowledge and Exposition of the Jewish Laws, and
 sacred Writings; particularly from their great Appli-
 cation to the Study of that which they called the
 תורה שבעל פה the oral Laws, or Laws of Tradition;
 upon which they laid a greater Strefs, and paid a greater
 Attention to them, than even to the written Law itself.
 On which Account they had obtained a superior Cha-
 racter for Holiness and Religion. And it may seem,
 from several Passages of holy Writ, that they were also
 of great Authority in the Church. See *Mat.* xxiii. 2.
John vii. 48.—viii. 3.—ix. 13, 16. &c. In this Account
 (if we except their superstitious Zeal for their Tradi-
 tions, for which our Saviour justly reproves them)
 there does not appear much that might tend to exclude
 them from the Kingdom of Heaven. But if,

In the Second Place, we take a View of their Reli-
 gion as represented in the 23d Chapter of *Matthew*,
 and elsewhere, we may observe a great Deal not ap-
 pearing to proceed from that true Love of God and
 Man, and that internal Purity of Heart, and disinte-
 rested Regard for the Laws of Heaven, which are
 necessary to recommend the purest Religion to the Fa-
 vour and Approbation of the Most High; but rather

Sundries

Sundries of a contrary Tendency; particularly a superstitious Zeal for trifling Ceremonies and arbitrary Expositions of their Laws, with a Neglect, at the same Time, of the Substantials of true Virtue and pure Religion.

We are told, *Matt. xxiii. 3.* that they made broad their Phylacteries, and enlarged the Borders of their Garments.

THE *Phylacteries* are, with good Reason, believed to be what the *Jews* have long used, and use to this Day, in Obedience, as they apprehend, to the Commands given by *Moses*, *Exod. xiii. 9, 16. Numb. xv. 38. Deut. vi. 8. and xi. 18. and xxii. 12.* and perhaps in other Places.

In the third and fourth mentioned Places, they were commanded diligently to teach the Words of the divine Precepts to their Children, and to converse frequently with their Families upon them; *to bind them as a Sign upon their Hands, and as Frontlets (פסוקות) between their Eyes, &c.* So it is in *Deut. vi. 8. and xi. 18.* which in *Exod. xiii. 9.* is called זכרון, a Memorial between their Eyes; that the Law of the Lord may be in their Mouth, &c. which Injunctions, many Christian Writers think, mean no more, than, by those figurative Expressions, to command them diligently to read and meditate upon the divine Precepts; as the Holy Psalmist describes the Character of the Good Man, *Psal. i. 2.* that he meditates in the Law of God, Day and Night; which is also very often repeated in the *cxix. Psalm, &c.*

But the *Jews*, who attend mostly to the Letter and Outside; in Obedience, as they think, to these Commands, write out certain Portions of the Law upon small Scrolls of Parchment, and bind them about their left Arms, and place them upon their Foreheads, between their Eyes, particularly when they perform their stated Devotions; for which Reason, I suppose it is, that they were first called תפילין, *Tephilin*. (See *Targ. Onk. on Deut. vi. 8.*) Which Word, in the *Chaldaic Tongue*, signi-

fieth *Prayers*, and by that Name they are called to this Day.

THE Portions of Scripture which they write upon these *Tephilin*, as *Buxtorf* informs us; are, (1.) *Exod.* xiii. 2. *קִדְּשֵׁנִי לִי וְכוּ* *Sanctify unto me all the First-born, &c.* (2.) *Exod.* xiii. 5. *וַתָּיֵחַ כִּי יֵבִיאָךְ וְכוּ* : *And it shall come to pass, when the Lord thy GOD shall bring thee into the Land of the Canaanite, &c.* (3.) *Deut.* vi. 4. *שְׁמַע יִשְׂרָאֵל וְכוּ* : *Hear, O Israel, the Lord our GOD is one Lord.* And, (4.) *Deut.* xi. 13, 14, 15. *וַתָּיֵחַ אִם וְכוּ* : *And it shall come to pass, if ye shall hearken diligently unto my Commandments, &c.* — Other Writers have described these Portions of Scripture some thing different from this Account.

In the *Tephilin* for the Head, these four Passages are written, upon four different small Scrips of Parchment, and roll'd up very tight, and lodged in four different Apartments, or Cellules, in the midst of a larger Piece, and the whole folded up together very close, and placed upon their Foreheads, at the Termination of the Hair, that it may be in some Manner before (*quasi ante oculos. Buxt.*) or rather between their Eyes, according to the Precept, when they say their Prayers.—These they call the *Tephilin* for the Head.—The other, which they call the *Tephilin*, for the Hand, have the same four Passages written in four Divisions, called *דפין* Pages, all upon one Piece of Parchment. These also they fold up very close, and fasten by long Thongs of Leather, wound round their left Arm, stript naked at the Seasons of their Devotion. This Account is agreeable to what the learned *Jarchi* hath writ upon *Exod.* xiii. 9. *שֶׁתִּכְתֹּב פִּרְשֵׁי הַלֵּלוּ וְתִקְשֶׁרם בְּרֹאשׁ וּבְזְרוֹעַ* : *that thou shalt write out these Passages, and shalt bind them upon thy Head, and upon thine Arm.* — Upon the Words, *thou shalt bind them for a Sign upon thine Hand*: The same learned Jew writes, *אלו תפלין שבוזוע* *i. e.* “These are the *Tephilin* for the Arm.” And upon “the other Part, they shall be for a Memorial be-

tween

between thine Eyes; he writes אלו תפלן שבראש, "these
" are the *Tephilin* for the Head."——They have a
great many Ceremonies relating to the Matter and
Manner of the Preparation and Construction of the *Te-
pillin*, which it would be too tedious to recite. This
short Account of this Article, which the *Jews* reckon
to be of so much Importance in their Religion, I
thought might not be disagreeable to such Readers as
have not before met with any Account of it.

THE Borders of their Garments (called in the *Greek*
both of the Old and New Testament *κρασπεδα*;) are
certain Additions made to the Extremities of some
Part of their Garments, which were commanded in
Numb. xv. 38, &c. upon which Place *Buxtorf* writeth;
*hoc præceptum in miram superstitionem apud posteros conver-
sum est, quam vel magno libro nequeunt hodie satis explicare.*
i. e. "This Precept hath, by the later *Jews*, been
" turned into strange Superstition, whereof they are
" not able, at this Day, to give a sufficient Explica-
" tion in a large Book." I know not how they should
give a clear Explication of it at this Day, since their
learned Men a good many Centuries ago, when their
Learning was in a more flourishing State than at pre-
sent, were not fully acquainted with the Meaning of
this Precept. *A. Ben Ezra*, in his Commentary on
the Place, saith; It is capable of two Interpretations:
שני פרשים: The one is that the ancient *Hebrews* had
Threads (called ציצית, which the *Jews* pronounce *Zizis*)
upon the Extremities of some of their Garments, like
those at the End of a Web, which are not woven: To
these was somehow added a Cord, String, or Lace, &c.
which the Text calls פתיל, (*Pesill*; our Translators have
call'd it a Ribbon) of blue; the *Greeks* have translated
it *κλωμα*, *something spun*: for which the *Vulgate Latin*
hath *vitta*, a *Lace*: The *Chaldee* calleth it *חבטה* *hbuta*, a
Thread. The Form of this whole Addition is to the
later *Jews* quite unknown. The other Interpretation
A. B. E. gives of this Precept, and which the modern
Jews

Jews follow, is : That every *Jew* is to have a Garment with four Corners, (Wings, בנר ארבע כנפים, which, from the *Hebrew*, they call their *Arbangh Canphoth*, *Deut.* xxii. 12.) upon each of which they put a Thread, Cord, or Lace, with the two Ends hanging down. On these Eight Strings they place five Knots, and the whole they call the *Zizis*, (ציצית חם גרילים) of which they thus reckon: The Letters of the Word in the *Hebrew* Numerals make 600, to which adding the Eight Strings and the five Knots, they make up 613; which is the Number of Precepts they reckon in their Law. These they esteem, by wearing this Part of Dress, they are somehow kept in continual Remembrance of, according to the Intention of the Precept, and preserved from transgressing them. For which End they are enjoined every one, שיתכסה בו ביום תמיד ולא יסירונו מעליו : למען יזכור : that he wear it every Day constantly, and not put it off : *that he may remember.* And, addeth he, they who are performing their Prayers, בטליש, *with their Talis* (their Veil) *shall also do the same*; that is, shall still wear their *Zizis*. But indeed, he saith, in my Opinion, (רק לפי דעתי) a Man is rather obliged (חייב) to have “ on his *Zizis* at other Times, than at the Time of “ Prayers, as he will at that Time be the least liable “ to mistake and transgress.

THESE as well as the *Tephilin*, worn on their Foreheads and on their Hands only at the Times of Prayer, were very probably designed by the *Greek* Word φυλακτήρια, *Phylacteries*, from the Verb φυλάσσω, to keep; because they were to preserve or keep in Remembrance the Laws of God, which Idea is, in the *Hebrew*, often mentioned by the Word שמר, of the same Signification. So *Psal.* ciii. 18. *To such as keep his Covenant, and remember his Commandments.* In the *Hebrew*, לְשֹׁמְרֵי בְרִיתוֹ וְיֹדְעֵי פִקְדָּיו : which in the *Greek* is, τοῖς φυλάσσουσιν — καὶ μεμνημένοις, &c. Or else it signifieth to preserve or keep those who wore them, as Charms or Amulets, from the malignant Influence of evil Spirits.

THESE

THESE the Scribes and Pharisees seem, by our Saviour's Reprehension, to have made larger and more conspicuous than others, in token of their superiour Regard to the divine Laws,

ANOTHER Instance of the Religion of the Scribes and Pharisees, which our Saviour remarks, was their Zeal for advancing the Interest and Honour of the *Jewish Church*, by the Conversion of the *Gentiles*. *Matt. xxiii. 15. Wo unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make one Profelyte.*—

During the Continuance of the *Jewish State and Religion*, there were two Sorts of Profelytes. The first were called Profelytes of Righteousness, גְּרִי צַדִּיק, and also Profelytes of the Covenant, גְּרִי בְּרִית. The other were called גְּרִי תַּיִשָּׁב, which may be rendered *Profelytes of Habitation*, or גְּרִי יִשְׂרָאֵל, *Profelytes of the Gate*. The Profelytes of Righteousness submitted to Circumcision and the whole Law, and were admitted into the *Jewish Church and Covenant* by that Rite, joyn'd with Baptism and Sacrifice, and so had a Claim to all the Privileges, and were obliged to all the Duties of Native *Jews*. The Profelytes of the Gate only engaged not to practise Idolatry, but to worship the One God of *Israel*, and to observe the Institutions of *Noah*; and so were allowed to dwell amongst them. The former Sort are continued to this Day, and they are not admitted without being before-hand duly instructed in their Laws and Religion, and warned of the Troubles and Inconveniencies attending it: They are also to make a solemn Profession, that they are moved to become Profelytes to *Judaism*, not from any Views of worldly Interest, Gratification, or Convenience, whatsoever; but for the Truth of Religion, and the Glory of God alone. The other Sort of Profelytes are necessarily ceased since the Subversion of the *Jewish State*. Our Saviour cannot well be understood to have reprov'd the Scribes and Pharisees merely for making Profelytes to the *Jewish Church*, because this was always allowed;

allowed; but the Censure must probably be, because of their Zeal to procure Profelytes, which I do not find any where enjoyn'd; and especially for depraving their Sentiments, and perverting their Zeal to Purposes unsuitable to, and inconsistent with the true Ends of Religion; which he calls, making them *two-fold more the Children of Hell than themselves*; by their Zeal for arbitrary and traditional Institutions, prejudicing their Minds, as is usual with new Converts, against the pure Precepts of the divine Law, and the plain Truth and Virtue which our Saviour enjoyns upon his Followers, in his Doctrine.

A THIRD Instance our Saviour mentions of the Religion of the Scribes and Pharisees, was their ardent Zeal for the Rituals and external Institutions of the Law of *Moses*. They were vastly Zealous for the Purity and Exactness of the legal Sacrifices and other Oblations of the Temple-service; so that they even allowed and vindicated the Violation of the Laws of eternal Reason and Morality, when they interfered, or seemed to interfere with these Institutions, rather than to be guilty of any Defect in the punctual Observance of these positive Precepts. A Man might be excused from relieving his indigent Parents, agreeably to the Laws of Nature, by alledging, that what he might otherwise have applied to that pious Service, was by an Act of Religion consecrated to the Service of the Temple, as a *Liberty*, or Offering of the Lord. In like Manner, they were punctual in paying the Tythe, not only of the Increase of their Cattle, and of the Fruits of the Trees and of the Ground, which were enjoyned by the Law (*Levit. xxvii. 30, 32.*) to be holy; but of the Herbs also, which although not liable by the divine Law to that Demand, but only by human Institution, yet our Saviour declares even this to be a Matter of Duty, tho' not of Importance and conscientious Obligation, comparable to *Judgment, Mercy, and Faith*, which, with all their scrupulous Tithings and other

other trifling Punctualities, they are charged with having neglected.

OTHER Instances of the external and superstitious Religion of the Scribes and Pharisees I shall have Occasion to mention under the third Head I propos'd to enlarge upon, which therefore I here pass over.

BUT, I think, it may not be inconvenient to mention and dwell a little upon one very remarkable Instance of Superstition, not spoke of by our Saviour in this Place, which the whole Nation of the *Jews* had then long been, and still continue to be under the Influence of. I mean their superstitious Reverence for the great Name of God, JEHOVAH, which they most conscientiously abstain from mentioning; looking upon it as a Crime little, if any Thing, less than capital, for any one to pronounce this Name upon whatever Occasion, since the Destruction of the Temple and its religious Service. And that during the Continuance thereof, it was not lawful for any one to pronounce it, except the High-Priest alone, in his solemn Blessing of the People, (once a Year, as they say, upon the great Day of Expiation;) as described in *Numb. vi. 24, 25, 26. The Lord (Jehovah) bless thee and keep thee, The Lord (Jehovah) make his Face to shine upon thee, and be gracious unto thee. The Lord (Jehovah) lift up his Countenance upon thee, and give thee Peace.*—

To which is added; *And they shall put my Name upon the Children of Israel, and I will bless them.* Upon this; *they shall put, &c. Rashbi writes: יברכום בשם המפורש; they shall bless them by the Name Jehovah.* And upon the latter Part; *and I will, &c. he writes, אטכנים אהמה I will joyn with the Priests in the Benediction.*

UPON all other Occasions except this annual most solemn Benediction, some other of the Names of God was substituted (in reading or speaking) instead of this Name יהוה; as אדני *Adonai*, or אלהים *Elohim*. Or, if this Name were necessarily to be mention'd, they did it by some Periphrasis, or Description; for which Pur-

pose they had many Forms: As שם רבה : *Shem Rabbab*, the great Name: שם הנכבד : *Shem hanichbad*, the glorious Name: שם מיוחד : *Shem Mejubbad*, the appropriate Name: שם של ארבע אותיות : *Shem She'l arbangb Othioth*: or, by Contraction, שם של ארבע, *Shem She'l Arbangb*: the Name of four Letters (or of Four;) whence the Greeks call it the great Tetragrammaton. Τετραγράμματον.

VARIOUS other Ways they had of expressing this unutterable Name, which it would be tedious to describe. One of which *Jarchi* has used in the Passage cited above: viz. שם המפורש, the described Name; so called, because, in all these Periphrases, it is rather described than expressed; and as, by a different Punctuation, the Word denotes *Wonderful*, this Description might be understood to mean the wonderful Name; but the *Jews*, who reverence the Punctations, do not use it so. But the most usual Manner, I think, amongst the Commentators, and perhaps other *Jewish* Writers, of denoting יהוה is by the Word השם, *hasbem*, the Name. This may, I think not without Reason, seem to have been first taken from *Levit. xxiv. 11.* where this Word את השם is put to denote the Most High, without any other Word to limit its Signification: ויקב את השם: *He uttered, or pronounced (Chald. פריש) the Name*; which is here put instead of *Jehovah*, which the *Jews* believe the Son of the *Israelitish* Woman to have pronounced, according to the four Letters; and to have been, on that Account, put to Death. And so writeth *A. B. Ezra*: “Some take the Word יקב to mean the same as פריש; “as it is in *Isa. lii. 2.* which the Mouth of the Lord shall “name יקבני; and the same, *Numb. i. 17.* which are “expressed by Name נקבו.” The Word is in both Places as in this: And *Rashci* says, he pronounced the Name *Jehovah*, (שם המפורש) which was heard from Mount Sinai; but the Authors of our Version have rendred it *Cursed*; as the Word is understood, in *Numb. xxiii. 8.* How shall I curse whom GOD hath not cursed, &c. And *A. B. Ezra* says, some *Jews* took that to be the

the Sense of it, but he himself took the other to be true. Some of our Bibles have also that, by the Word *Named*, in the Margin. And it is certain, as *Buxtorf* and others observe, the Words in all the Places cited may either belong to *קלל*, to *Curse*, or to *נקב*, which signifies to *fasten*, as also to *express by Name*, &c. and sometimes to *curse*.

HENCE, it may seem not improbable that the *Jews* (or rather the *Israelites*) had this superior Reverence for the Name *JEHOVAH* sooner, and perhaps upon something better ground, than is, by the Christian Writers, generally believed. And this the *Jews* are confirmed in from that very remarkable Passage, *Exod. vi. 3.* where the Almighty saith unto *Moses*: *I appeared to Abraham, to Isaac, and to Jacob, by the Name of God Almighty, (אֱלֹהִים) but by my Name Jehovah was I not known unto them.* This is certainly a true Translation of that Passage, *אֲנִי יְהוָה לֹא נִתְּנָה לָהֶם*: But this Interpretation is not satisfactorily explained by *Jews* or Christians, to make it consistent with those many Passages in the preceding Part of the *Mosaic* Text, where the Name *יהוה* is plainly expressed, and its Pronunciation, in the reading, necessary to the proper Sense and Connection.

To this they may answer, that *Moses*, as an Historian, might express the Ideas he wrote of, in such Terms as he thought proper; especially as he knew they would be read according to the National Tradition.—This may be allowed wherever *Moses* himself speaks as an Historian, relating Things in his own Words: But I think it would not be consistent with Truth, to suppose him in reciting the Expressions of others, to put Words in their Mouths, which they did not speak. So, *Gen. iv. 1.* *Eve*, upon the Birth of *Cain*, is described as saying: *I have gotten a Man (אִישׁ) from the Lord.* The Particle *אִישׁ* hath given the Commentators a good deal of Trouble, as being hardly elsewhere used with the Signification *from*; and no Reason can be assigned why she should be represented as saying *אִישׁ*, if she had not expres-

fed that Word. And, I think, the literal Construction of the afore-cited Text, *Exod.* vi. 3. cannot be made consistent with the plain Sense of this Passage, or many others.—*Gen.* xv. 7. God saith, of himself, to *Abram*, אֲנִי יְהוָה, *I am* (the Lord) *Jehovah*; and, v. 8. *Abram* saith, אֲדֹנָי יְהוָה, *O Lord* (Jehovah) *God*. *Gen.* xxii. 14. *Sarai* saith to *Abram*, יְהוָה עֲצָרָנִי, *The Lord* (Jehovah) *hath restrained me from bearing*; and, v. 6. *The Lord* (Jehovah) *judge between me and thee*: יִשְׁפֹּט יְהוָה, &c. And in *cb.* xviii. in several Places the Almighty speaketh of himself by the Name יְהוָה. So, v. 14. *Is any Thing too hard for the Lord*? The Hebrew is, הֲיִשְׁלַח מִיְדֵי, and v. 19. *they shall keep the Way of the Lord*: בְּדֶרֶךְ יְהוָה. *Gen.* xxii. 14. *Abraham* called the Place where he caught the Ram יְדֵה יְהוָה; which it is very probable, continued to be the Name of the Place afterwards, as well as to have given Rise to a Proverb, there recorded, where the Name *Jehovah* is also expressed.—In *cb.* xxviii. 13. the Most High saith to *Jacob*, in the Vision, אֲנִי יְהוָה אֱלֹהֵי אֲבִרְהָם: *I am* (Jehovah) *the God of Abraham*; and v. 16. *Jacob* said, Surely the Lord (יְהוָה) is in this place.—So *Exod.* iii. 15. *The Lord* said moreover unto *Moses*; thus shalt thou say unto the Children of *Israel*, *The Lord God of your Fathers* (יְהוָה אֱלֹהֵי אֲבֹתֵינוּ) *hath sent me*: and, in the 16th and 18th Verses, the Almighty commands *Moses* to declare to the Children of *Israel* in his Name, יְהוָה, *Jehovah* what he purposed to do. And in *Ch.* 5. when *Moses* and *Aaron*, by divine Appointment, spake unto *Pharaoh*, they said unto him, כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל, thus saith the Lord God of *Israel*, and *Pharaoh* said, who is the Lord, מִי יְהוָה, who is *Jehovah*? which he could not have said, had not the Name *Jehovah* been before pronounced to him.

In these and a great many other Instances, which I have omitted, I think, it is quite disagreeable to the Propriety of the Narration, to suppose that the Word יְהוָה should not have been pronounced, but אֲדֹנָי, or אֱלֹהִים substituted in its Stead.

BUT

BUT the learned *Rabbi Solomon Jarchi* hath endeavoured to give a better Solution of the Difficulty thus, writing on the Words וַתֵּאֲרָא אֶל-אַבְרָהָם וכו', *I appeared unto Abraham, &c.* He saith: "I gave them many Assurances, הַבְטָחוֹת, and in all of them I said unto them, I am *El Shaddai*; but I was not known to them by my Name *Jehovah*. It is not said I did not make known (לֹא הוֹדַעְתִּי) to them my Name *Jehovah*; but, לֹא נִדְעָתִי, *I was not known to them*, לֹא נִבְרָתִי לָהֶם בְּמִדַּת אֱמִיתוֹת שְׁלִי שְׁעִלְיָהּ בְּקֶרֶב שְׁמִי: "that is, I was not known to them according to the Extent of Truth which is in me, and which is denoted by my Name *Jehovah*, which was the Ratification of the Words which I then gave them, but did not give them the Confirmation of, לֹא קִיַּמְתִּי," as I shall now do by the Deliverance of *Israel* out of *Egypt*.

THIS Remark I chose to make here upon this very prevailing Instance of *Jewish* Superstition, from which they seem to look upon themselves as performing a Service of very great Importance to the Most High. Whereas I think it plain that, although the Sense of *Exod. vi. 3.* and its Agreement with the preceding Passages and other of *Moses's* Writings is not, nor perhaps ever will be satisfactorily adjusted; yet it is plain the Name *Jehovah* was not then first pronounced, when the Lord spake to *Moses*, as recorded in *Exod. vi. 3.* nor till then unknown to the Sons of Men, but rather well known from the Beginning. But suppose the contrary, yet that or any other Passage of holy Scripture contains no Command or Prohibition, to make it unlawful for the *Jews*, or any other Nation, to speak to or of the most High by that, more than by any other Name by which he was pleased to make himself known; and which they appear to have used in their ordinary Conversation; such as אֱלֹהִים, *El*, the mighty God. אֱלֹהִים, *Elohim*, God. אֲדֹנָי, *Adonai*, Lord. אֱלֹשֶׁתִּי, *El Shaddai*, God Almighty. Which last was declared to *Abraham*, *Gen. xvii. 1.* as the Name of God with a peculiar Solemnity.

ONE might wonder that with all this scrupulous Reverence about this Name of the Almighty, for which they can shew no Command, they should not have had such Regard for all Things which were plainly commanded, as not to have run into the Practice of Idolatry and other Abominations, for which the Most High thought fit to visit them with many Tokens of his Displeasure, and at length cut them off from being a Nation, and scatter them over the Earth, and make them a By-word amongst all People, as at this Day.

AND although a Reverence for the Name of God be every one's bounden Duty, yet, I cannot but think, the mighty Point of Religion which some People of later Times appear to make of not mentioning that great Name, excepting in Affairs immediately relating to Religion, has something in it not unlike the *Jewish* Superstition, and especially may be so esteemed when insisted on as an Argument of distinguished Piety, in such as, in too many Instances of Conduct, scruple not to sacrifice the Honour of God, and act to the Reproach of all true Religion, in Prosecution of interested and worldly Views inconsistent with Truth and Righteousness, as if they thought this Piece of Reverence for the Name of God would sufficiently atone for the most glaring Violation of his Laws.

THE Name of God will always be treated by all who truly believe in God, and are under the proper Influence of his Laws and Government, with a suitable Degree of Reverence; and, I think, there is no doubt but it is less censurable to err on the Side of Religion, than the Contrary; and that even a conscientious Superstition is to be preferred to an impious Profaneness. But when it is used as a Cloke to cover Acts of daring Iniquity it becomes justly odious to God and all good Men; as was the Case with regard to many of the religious Scruples of the Scribes and Pharisees, for which our Saviour declares their Righteousness not a sufficient Qualification for the Kingdom of Heaven.

It is, I think, unquestionably true that the Gospel does no where require the Name of God to be treated by Christians with greater Reverence, than was required under the flourishing State of the Church and Nation of the *Jews*, the peculiar People of God, who were set up by his Providence to support the Honour of his Name and the Purity of his Worship, amidst the Nations of the World, which were over-run with Idolatry and Profaneness. *He shewed his Word unto Jacob, his Statutes and his Judgments unto Israel: He hath not dealt so with any Nation*, Psal. cxlvii. 19. But, we find, they did not only mention any Name of God, except this (שם המפורש) of JEHOVAH, without any remarkable Reserve in their Conversation; but they frequently called their Children by Names which included and expressed some Name of God; whereby they were under a Necessity of mentioning that Name very often in a cursory and unguarded Manner, whereof the following may serve for a few Instances.

THE Name אֱלִיזוּר, *Elizur*, Numb. i. 5. signifieth, *My God is a Rock*: An Appellation frequently given to the Most High, especially in the devotional Parts of Scripture. *Zuriel*, Numb. iii. 35. צוּרִיָּאֵל, signifies, *God is my Rock*: different from the former only in the Order of the Letters. Numb. i. 6. שְׁלֹמִיָּאֵל, *Shelumiel*: *God is my Peace*: in the same Verse, *Zurishaddai*: צוּר־יִשְׁדָּי: *The Almighty is my Rock*. Ver. 8. נֶתְנָאֵל, *Netbaneel*, God gave, or the Gift of God. V. 10. אֱלִישָׁמָר: *Elishama*, *My God beareth*, or *hath heard*. Gen. xvi. 15. יִשְׁמָעֵאל: *Ismael*: *God beareth*, or *God will bear*. 1 Chron. iii. 6. אֱלִיפַלֵּט: *Eliphelet*: *My God hath delivered*. 1 Chron. iii. 1. דָּנִיֵּאל: *Danial*: *God judgeth me*, or *God is my Judge*. 1 Chron. viii. 15. זְבַדִּיָּה: *Zebadiah*: *God is my Portion*. Ezra iii. 18. שְׂעַלְתִּיָּאֵל: *Shealtiel*: *I have entreated the Lord*. So the Name *Isaiab*, יִשְׁעִיָּה, signifieth *the Salvation of God*. *Jeremiah*, יֵרֵמְיָה, *God shall exalt me*. *Ezekiel*, יְחֶזְקִיָּאֵל, *God will strengthen me*. *Hēzekiah*, חִזְקִיָּה, *God is my Strength*, &c. &c.

Now,

Now, can any Man living rationally believe, that a Person who in Conversation, and without any Affectation of Drollery or Profaneness, shall mention the Name of God, can be guilty of any Thing more criminal, than any *Israelite* was, who during the Reign of a Person of King *David's* Piety and prophetic Illumination, when one cannot suppose Profaneness to abound and be avowed, should speak freely to, or of a Child, or other Person, who was called by any of these, or a great many other such like Names recorded in Scripture.

BUT, I shall close this Paragraph with the Recital of, and brief remark upon a very extraordinary Name, by which probably more than one of the *Jewish* Nation were called. It was the Name of one of King *David's* Sons, 1 *Kings* i. 5. *Adonijah*, אֲדֹנִיָּה, which, in the *Hebrew*, signifieth neither more nor less than *My Lord God*.—How odd it would sound in our Days, and to how severe a Censure of Profaneness and Impiety would it expose a Man, to have a Son called by that, or any such a Name, in our Language. Yet in reality there would be nothing more censurable for Impiety, Profaneness, or Immorality in it, than for any of King *David's* Court to call, or speak of, or to, his Highness Prince *Adonijah* by his proper Name.

I mention not this, or any Thing of like Kind, in any way of Slight, or Dis-esteem, for any rational Mode of shewing an external Regard and Reverence to every Thing belonging to Religion, and the Worship and Honour of the Great God; for I take a rational Reverence of God to be the Foundation of all Virtue and true Religion, as in necessary Obedience to his Laws and Authority; but I cannot at the same Time, and for the same Reason, forbear treating with some Contempt, a pharisaical Affectation of superior Sanctity, by appearing to make a conscientious Scruple of Things so free from all Wickedness, so agreeable to the most rational Reverence of the Deity, and so vindicable from the highest Authority, as this is.

WHEN

WHEN the Most High passed before *Moses* in the Mount, and proclaimed his Name, *The Lord, the Lord God*, יהוה יהוה אלהינו : merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin, &c. He seems not to have designed his Name to be an Object of Dread and Terror, tho' it be the Object of the most rational Reverence and Regard, as it is expressed, *Psal. xcix. 3.*

THE innocent Mention of the Name of God is, by too many, represented as Profaneness, and taking the Name of God in vain : I know not whether the Advocates for this devout Scruple make any Difference in these two Expressions, or no : But as they are both used in the Old Testament, if I can give their determinate Signification, I may perhaps contribute to rectify some People's Apprehension, and moderate their Censures in this regard.

THE Expression of Taking God's Name in vain : I have not met with in more than four, or perhaps six Places, whereof two (or, if you please, four) are in the Third Commandment, as recited *Exod. xx. 7.* and *Deut. v. 11.* — In this Command, taking the Name of God in vain, is expressed by נִשְׁאָל שְׁמוֹ : In the other two Places the Signification is something uncertain. *Psal. cxxxix. 20.* the Hebrew is נִשְׁאָל שְׁמוֹ עֲרִיד, which our Translators have rendred : *Thine Enemies take thy Name in vain* : tho' the Words *thy Name* are not in the Hebrew Text, nor is *thine Enemies*, by any Means, a sure Translation of עֲרִיד : nor is it sure that נִשְׁאָל is of the same Import here with נִשְׁאָל in the Third Commandment, tho' it seems to be from the same Root. — In *Prov. xxx. 9.* תִּפְשֹׁת שְׁמוֹ אֱלֹהִים is by no means the same with the Third Commandment, as תִּפְשֹׁת is a different Word from נִשְׁאָל, and there is nothing to answer the Words [*in vain*] which are therefore printed in *Italick*.

So that, the true Meaning of taking GOD's Name in vain, must be had only from the Consideration

of that Expression in the Third Commandment, *לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן־בָּטָל* : *Thou shalt not take the Name of the Lord thy God in vain, or rather, to a vain Thing* : The *Pasbakh* under *Lamed* denoting the *He emphatic*.

THE learned *Jews*, in their Expositions, take the Sense of this Precept to be (at least principally) a Prohibition of Perjury. So writeth the learned *A. B. Ezra* : שֵׁם כִּמְזוּכָר : "The Name is as a Remembrance or Memorial; and the Remembrance is in the sacred Language used to denote, *as here*, the Expression of the Tongue, as well as the Act of the Mind." And then he proceeds : וְטַעַם לִזְכוּר הַשֵּׁם כֹּאשֶׁר הוּא הַשֵּׁם אֱמֵת : כִּי יִהְיֶה דְבָרוֹ אֱמֵת : i. e. "And the Meaning of (*taking*) making Mention of, the Name (*of God*) is, that as he is a God of Truth, so his Word (or the Declaration of him that sweareth, or *taketh the Name of GOD*) shall be Truth." And he seemeth to speak of promissory, rather than of assertory Oaths; for he adds : וְהָנָה אִם לֹא קִיָּם אֶת דְּבָרוֹ כְּאִלוֹ מִכְחַשׁ אֶת חֲשֹׁם : i. e. "and you are to take Notice that if he do not *ratify his Word*, it is the same as making God a Liar." And, He adds further in Confirmation of this Idea; "that it was at that Time (*הַיּוֹם*) a Law amongst the *Egyptians*, That if any Man should swear by the Head of the King, and not perform his Oath, he should be liable to Death : וְהָיָה בְּמוֹת : And although he should for an Atonement, or Price of Redemption for his Life, give his own Weight in Gold, it would not be accepted; he must not live, because he had poured open Contempt upon his Sovereign." And then he thus reasons : "Under how many Thousand Thousand Times greater Obligation is he that taketh (mentioneth) the Name of God, to beware that his Tongue do not err, and *cause his Flesh to sin*, (*Eccles. v. 6.*) by taking the Name of God to a vain Thing, that is, to a false Thing, (as after) than he who only sweareth by the King,

“ King, who is Flesh and Blood; whose Beginning is
 “ Vanity, הָבֵל, and his End is Vanity, and his King-
 “ dom Vanity.” He afterwards recites sundry Judg-
 ments, public and personal, inflicted for the Violation
 of Oaths. Mentioning particularly the Affair of the
 Men of *Jabesh-Gilead*, *Judg. xxi.* And how *Saul* would
 have slain even *Jonathan* his Son, for the Violation of
 an Oath, he had laid the People under; tho’ *Jonathan*
 heard not the Oath. He recites the Famine in the
 Days of *Saul*, for his Violation of the Oath, which the
 Princes of *Israel* had sworn to the *Gibeonites*, &c. Hence
 it is plain this Commentator understood *taking the Name*
of GOD, in this Commandment, to mean swearing by
 the Most High; and *taking his Name in vain*, to mean
swearing falsely; and the *Chaldee Paraphrase*, by *Onkelos*,
 expresseth the same Thing thus: לֹא תִשָּׁבַע בִּשְׁמִי אֱלֹהֵי יִשְׂרָאֵל לְמַעַן אֲדַרְבֵּי לְשׁוֹנִי: *Tbou shalt not*
swear by the Name of the Lord thy God to a vain Thing:
for the Lord will not acquit him who sweareth by his Name
to a falshood.

THIS is a Demonstration, this ancient Interpreter un-
 derstood the Precept to be a Prohibition of Perjury, or
 False swearing, but not of mentioning the sacred Name
 of God occasionally in Conversation.

RABBI *Solomon* writes upon the same Passage to the
 same Purpose; That it means an Oath sworn contrary
 to Knowledge; *as if one should swear of a Pillar of Stone,*
that it is a Pillar of Gold. And the aforesaid *A. B.*
Ezra upon the parallel Passage, in *Deut. v.* writes:
אֵל בּוֹ שֵׁוָא וְשֵׁוָא כִּי הֵם אֲחֵים וְכָל שֵׁוָא: “ Therefore,
 “ whatsoever is vain is also false, for they are Brothers,
 “ (so the Rabbins use the Word, to signify two Words
 “ alike in Signification,) and every Falshood is Va-
 “ nity.”—And that *In vain*, in the Third Command-
 ment, signified *Falshood*, is further evident from other
 Passages, where the two Words are so used. In *Deut.*
v. 9. what is, *Tbou shalt not bear a vain Witness*, אֵוָה,
 a *Testimony of Vanity*, against thy Neighbour, is in *Exod.*

xx. 16. *שקר ו*, a Witness of Falshood. And accordingly our Translators have made them both alike.—*Psal.* xii. 3. *they speak Vanity*; which is explained in the following Words: *with flattering Lips, and with a double Heart, do they speak.* In the *Hebrew* it is, *with a Heart and a Heart.* And, for *Vanity* in this Place the *Chaldee* Paraphrase hath *שקר*, *Falshood*; and the whole Verse is thus in that Version: “They speak Falshood every Man with his Neighbour, with flattering Lips and a deceitful Heart; they speak with a Heart of Falshood.” What is *Vanity* in the *Hebrew* is *Falshood* in the *Chaldee.* *Psal.* xxiv. 4. *who hath not lift up his Soul to Vanity, nor sworn deceitfully*: *למרה*. The Word signifies Falshood of every kind; and accordingly the Targum hath it: *who hath not sworn to Falshood in the Wickedness of his Soul, and hath not sworn in Confirmation of Deceit.*—*Psal.* cxliv. 8. and 11. *whose Mouth speaketh Vanity, and their Right-hand is a Right-hand of Falshood.*—*Prov.* xxx. 8. *Remove from me Vanity and Lies*: *שוא ורברב*. From these and many more Places it is very plain, that *taking the Name of God* was understood by the *Jews* to signify swearing; and *taking the Name of God in vain*, or *to a vain Thing*, signified swearing falsely; and consequently that an innocent mentioning of the Name of God is not *taking the Name of God in vain*, according to the Scripture Sense of the Word.—And that the same is not denoted by *prophaneing the Name of God*, is equally evident from the Scripture-Explication of that Term also.—*Lev.* xix. 12. *Ye shall not swear by my Name falsely, neither shalt thou prophane the Name of thy God.* *לא תשבע* *בשמי לשקר ומלת*: *Ye shall not swear by my Name falsely, and prophane the Name of thy God.*—So is the *Hebrew*; which sheweth that false swearing is prophaneing the Name of God. And so is all unsuitable and impious Treatment of the Institutions of Divine Worship, and all other open Violation of the Laws of Virtue and Religion. *Lev.* xxii. 2, &c. *Speak unto the Sons of Aaron, that they separate themselves from the holy Things of the*
Children

Children of Israel, that they prophane not my holy Name, Where in the Sequel is plainly declared, that the Priests ministring in holy Things, when they were under any legal Impurity, was a Prophanation of the Name of God. The same is declared of sundry other Particulars in the 21st and 22d Chapters of that Book. And, in Chap. xx. it is ordered, that whoever should give of his Seed to Molech should be put to Death. And, saith the Lord, *I will set my Face against him, and will cut him off, because he hath given of his Seed to Molech, to defile my Sanctuary and to prophane my holy Name.* This gross Abomination, committed by Persons professing to be Worshipers of the God of Israel, was with a peculiar Detestation called a *Prophanation of his holy Name.*—In Ezek. xxxvi. 20. *When they entred unto the Heathen, whither they went, they prophaned my holy Name; when they said unto them, These are the People of Jehovah and are gone forth out of his Land.* Here the Occasion which the Israelites gave the Strangers where they were, to speak reproachfully of them, who were called the People of God, is imputed to Israel, as being in them a Prophanation of the Name of the Lord. The Chaldee Paraphrase represents the Strangers as impeaching the Power of God, for suffering them to be taken Captive: אִם עָמִידָהּ דִּי אֱלֹהֵי וְאַיְכָּדִין מֵאַרְעָה בֵּית שְׁכִינְתָּהּ גִּלּוֹ i. e. “If these be the People of God, how come they to be carried captive from the Land of his Dwelling-place.” Either Way the Reproach of the Heathen, on occasion of the Jews appearing unsuitably to the Character of the People of God, is charged as their *prophaning the Name of God.*—And in Amos ii. 7. a very aggravated Instance of Wickedness is called by the same Name, which R. D. Kimchi declares to be so, as being unworthy of the People whom God hath sanctified, or separated to himself.—And so it is said, Ezek. xx. 27. *Thus saith the Lord, Yet in this have your Fathers blasphemed me, in that they have committed a Trespass against me.* Their Idolatry is called blaspheming the Most High.

v. 28. So that all Acts of Wickedness, especially, committed by those who, by outward Profession or Character, have a nearer and more distinguished Relation to the Service of God, are in Scripture called emphatically, *Prophanations of his holy Name*; and not the innocent mention, or Repetition of the Name of God. Even the Crime of the Son of *Shelemith*, *Lev. xxiv.* tho' it was an Act of very aggravated Guilt, whose Particulars are unknown, is not stiled, *Prophanation of the Name of God*; tho' by some supposed to be no less than a cursing of the Almighty: *וַיִּקְלֹץ אֶת־הַשֵּׁם הַגָּדוֹל*.

SUCH Inconsistencies as these, of imputing Guilt to innocent Actions, from Ignorance, Superstition, or popular Prejudice, and as Excuses for Transgressions in the Essentials of Virtue and Righteousness, our blessed Saviour charges upon the Scribes and Pharisees, those hypocritical Saints of Antiquity, as making all their external Punctualities in Religion of no avail for the Kingdom of Heaven.—A more particular Account whereof I am, in the Third Place, to attempt.

AND it is very remarkable, under this Head, that the first Charge our Saviour lays upon them is, their Hypocrisy, *all their Works they do*, from a Principle of Pride and Vain-glory, for answering the Ends of secular Reputation and Interest. *Matt. xxiii. 5. All their Works they do to be seen of Men*; for although they bind heavy Burthens and grievous to be born, and lay them on Men's Shoulders, out of a specious Pretence of Zeal for the Honour of God and his Laws; yet they themselves contrived some Shew of Reason or Authority, to be excused from bearing any Part of the Burthen. They would not move them, our Saviour says, *with one of their Fingers*.—Those heavy Burthens are by their own Writers called, *מִכּוֹת פְּרוּשִׁים*, the Strokes of the Pharisees; and were some Institutions established upon the arbitrary critical Constructions of the ceremonial Laws; either

either those of divine Appointment, or rather their own Traditionary Precepts, which were in greater Number, and urged by them with greater Force, than the written Laws themselves.—But even these lay all in the External and Shew; and seem not to have been designed by them to have any Influence, for the Regulation of their inward Principles, the Guard of their Thoughts and Intentions, and the moral Conduct of their Lives and Actions. Even their (תפילין) *Zizis*, whatever it was originally, or whatever it is now, was, and is worn in Obedience to the original Precept, as given by the Lord to *Moses*, *Numb. xv. 37, &c.* to be a perpetual Memorial to them, as before is noted, to keep constantly in their Minds *the Commandments of the Lord, that they might do them: and not seek after their own Hearts and after their own Eyes, after which they were wont to go a whoring, &c.*—And the *Tephillin* also, which they look upon themselves under so great an Obligation in Conscience to wear, at the Times of their stated Devotions, are, according to the literal Sense of those Precepts by which they think them enjoined, to be for Memorials to preserve a perpetual Remembrance of the Law of God upon their Minds. But these, our Saviour alleges, were, as well as the other, made large and specious for outward Ostentation, to shew their Zeal, and not as Helps to forward their internal Devotion and true Piety.

Not unlike these ostentatious Particulars of the *Jewish* Superstition, are a great many Ceremonious Requirements wherewith some, who call and esteem themselves the chief and only true Christians, have burdened the pure Religion of Jesus Christ, which he and his Apostles knew nothing of; nor gave the least ground or occasion for, and are, I believe, of about equal Advantage for the Kingdom of Heaven. To such a Length, Extent, and Variety, are these traditionary Injunctions carried, both as to Faith and Practice, that if one was to take a complete Draught of Christianity, as it hath been,

been, for more than a Thousand Years, modified in the *Roman Church*, it would require a great deal of Time and Study to adjust what Relation, or what Pretence of Relation, a great Part of the Institutions thereof have to the Doctrine and Practice of our blessed Saviour, or his Apostles and Evangelists, or to that of their Successors in the primitive Church, for the first three Hundred Years; that one may well wonder that such a Superstructure could possibly have been raised upon such a Foundation. And it would be as far from the first Edition of the Christian Religion, as was the traditionary Religion of the *Jews* in our Saviour's Time, from the original Institutions of *Moses*.—Which was so different, that our Saviour had great Reason to require from his Disciples a Righteousness superior to that of the Scribes and Pharisees, in order to their entering into the Kingdom of Heaven.

To this Impeachment of the Righteousness of the Scribes and Pharisees for their hypocritical Affectation of the outward Appearances of superior Sanctity and Devotion, as the Foundation of their Religion, he subjoins that of their Ambition for the external Appearances of superior Worth and Dignity, in Matters of civil Intercourse. They would have the uppermost Rooms at Feasts, and the chief Seats in their Synagogues, as their Due from their religious Character, they appeared in public in long Robes, and expected all external Ceremonies of Respect from those they met in the Streets and public Places of the City, and to be saluted by the Title of Rabbi, Rabbi, in token of their superior Learning and Authority.—Nor is it to be supposed that our blessed Lord blamed those external Distinctions of Title, Place, and Habit, as being evil in themselves; since they are manifestly necessary for preserving that Government and Order, which the Almighty hath in his Providence made essential to the well-being of human Societies. But he blames the Ambition and vain Affectation of appearing and being treated with those outward

ward Tokens of Excellence, without being qualified with that internal Merit of superior Virtue, Ability, and Zeal for publick Good, which make the only true Reason of all outward Respect and Deference, but which never can subsist with the Spirit of Pride. Φιλοῦσι τὴν πρωτοκλισίαν, *Ec.* they love, are delighted with, and fond of, the uppermost Seats and other Marks of Superiority. Contrary to which, he commands his Disciples, μὴ κληθῆτε ραββί; do not you be called, that is, do not you desire, and be ambitious, to be called, Rabbi, Doctor, καθηγητὰ, *Ec.* rather be zealous to deserve, than to obtain the outward Signatures of Honour and Esteem. And whatever Honour Men shall pay you, let it be rather the just and grateful Result of their own Apprehensions of your superior Virtue, Ability and Merit, than the Object of your own Pursuit and Ambition. Have the lowest Opinion of your own Qualifications, and believe that a true Humility and *Poverty of Spirit* is a much better Disposition for the Kingdom of Heaven, than that pharisaical Haughtiness and vain-glorious Affectation of Superiority, from Reasons which are of no Value, or perhaps have no Existence. *Learn of me*, (saith the blessed Redeemer, *Mat. xi. 29.*) *for I am meek and lowly in Heart, and ye shall find Rest unto your Souls*: which may properly be understood of that present Tranquility of Mind, which is the natural Effect of a virtuous Humility, as well as of the eternal Rewards of the Kingdom of Heaven, as consequent thereupon, in the Way of true Faith and Religion.

THE wise King of *Israel* with all the Eminence of his Birth, Character and Station, and with all the Greatness of his Wealth and Wisdom, Honour and Power, was affectionately aware of the original Excellence of this amiable Virtue of Humility, which our Saviour enjoins and recommends to his Disciples and Followers; and of the Odiousness and Malignity of the opposite Vice, which he justly reproaches in the Character of the Scribes and Pharisees. That Royal Philosopher has

left us many nervous Remarks upon the Subject, in his divine Ethics, for the Caution and Conduct of Life, Particularly *Prov. xi. 2.* he writeth: When *Pride cometh, then cometh Shame; but with the Lowly is Wisdom.* Which Aphorism may either be understood to comport with our Saviour's Declaration, *Luk. xiv. 11.* and *Ch. xviii. 14.* *Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted:* regarding the Events of Providence; and so the learned Dr. Patrick hath taken it in his Paraphrase: Or it may be understood of the native and original Baseness, which is essentially in the Constitution of this odious Vice; which seems to me the more proper Idea, from the Import of the Hebrew Word קִלְקָלָה, which signifieth Lightness, Vileness, Worthlessness, &c. as well as from the following Antithesis; *with the Lowly is Wisdom:* וְאֵת צַנְוּתִים חִכְמָה: The Word occurs in the Hebrew Scriptures only here and in *Mic. vi.* but is more frequently used in the Chaldaic Writings, and particularly, to denote a Modesty, Reservedness, and Humility of Behaviour, very near the Idea our Translators have given the Word as it is here set in Opposition to קִלְקָלָה, which therefore denoteth a Passion unworthy of, and contrary to all intellectual Excellence. And accordingly it is noted with the utmost Propriety, *Ecclus. x. 18.* that *Pride was not made for Man.* It is quite unsuitable and even contrary to the Reasons of his Existence, the Circumstances of his Support, and the Duties of every Relation; which whoever duly weighs, will see the Folly and Deformity of this Vice. Solomon has told us, *Prov. xiv. 3.* That *in the Mouth of the Foolish is the Rod of Pride,* not the Rod of Correction, as it is by some improperly taken; but of Production; with which Idea the Word is plainly used in the only Place where, besides this, it is met with in the Old Testament, *Isa. xi. 1.* so that it was quite agreeable to the Character of the blessed Jesus, the Eternal Wisdom of the Father, and a Teacher sent from God, to discourage this Vice in his Followers, and reprove it

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in the Scribes and Pharisees, as an essential Depravity, and a Disqualification for the Kingdom of Heaven—for all rational Excellence and Felicity.

THE next Accusation our blessed Lord charges upon the Scribes and Pharisees, perhaps as a Consequence of their Pride and Affectation of superiority, but assuredly as rendring their Righteousness an insufficient Qualification for the Kingdom of Heaven, is *their shutting up this same Kingdom of Heaven against Men*, Mat. xxiii. 13. which, in Luk. xi. 52. is called, *their taking away the Key of Knowledge, not entering in themselves, and hindring others that were entering*.——One might wonder, from the preceding Account of their Character, as making it their Study and Profession to teach, interpret and expound the Scriptures, that they should have given Occasion for such a Reproof: But our Saviour, *who very well knew what was in Man*, did not blame them wrongfully.——The learned Expositors understand this Expression, of those perverse Interpretations of the Scriptures, and particularly of those Prophecies which went before concerning our Saviour's Character and Office, as well as of their violent Enmity and Aversion to his Person and Doctrine, whereby they prejudiced the People, as much as possible, against attending to his Instruction, and consequently obstructed their entering into **the Kingdom of Heaven**. And so we find, *John vii. 31*. Many of the People hearing our Saviour's Discourses (so plain, humble, disinterested, important, instructive) and seeing the distinguishing Miracles which he wrought, believed on him, saying, *When Christ (the Messiah) cometh, will he do more (or greater, πλείονα σημεία) Miracles than those are which this Man hath done?* And when the Officers who went to apprehend him returned (to the chief Priests and Pharisees, who had sent them) being asked why they had not brought him, they answered; *Never Man spake like this Man*. But all was, by the chief Priests and Pharisees, rejected and over-ruled, by an insolent Appeal to the People of their

own order : *Have any of the Rulers, or of the Pharisees believed on him?* But this People, ὁ ὄχλος ὅστος, (with an Air of Disdain too frequent with such Men ; this Rabble, this Mob, this ignorant Vulgar) *who know nothing of the Law, are cursed*, as in *Deut. xxvii. 26.*—The People who judged honestly according to the Rules of plain Sense and Reason, and the obvious Meaning of the prophetic Scriptures, upon our Saviour's Declarations and Actions, were ready to believe that he was in Truth the expected Messiah. But the Scribes and Pharisees, and the great Men of the Sanhedrim, endeavoured, by the Force of their Authority and Example, to deceive the People, and give them a false prejudice against the Conviction they were going to yield to. And to this Day they persist in the same Method and Design ; against all Reason resisting the plainest Declarations of the former and later Prophets, and even the Explication of those Prophecies by the ancient Rabbins : Whereof I have occasionally given two Instances in my *Dissertation upon the Hebrew Points.* the *Targum* of *Jonathan* and that of *Jerusalem* both agree that the Prophecy of *Jacob*, in his blessing of *Judah*, *Gen. xlix. 10.* *The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, till Shiloh come*, hath Relation to the Coming and Kingdom of the Messiah ; for which Reason I have declared my Suspicion that those Writings are more ancient than they are generally taken to be : As the later *Jews*, in their Expositions, endeavour, by different and incoherent Interpretations, to smother the genuine Sense of the Place, in order to defeat its Evidence in Favour of Christianity. The *Chaldee* Paraphrase is to this Sense : “ The Dominion shall never depart from “ *Judah*, nor a Scribe, סֵפֶרָא, from amongst his Sons, “ till the Messiah come: עֲדֵי־יְמֵי־מָשִׁיחַ : whose the “ Kingdom shall be, and to whom the People shall “ all be obedient.”

THE *Targum* of *Jerusalem* is much to the same Sense : “ Kings shall not cease from the House of *Judah*, nor “ such

“such as are skillful in the Law from among his Sons,
 “till the Time when the King Messiah shall come :
 “עַד וְיָמֵי מַלְכָּא מְשִׁיחָא : unto whom all the King-
 “doms of the Earth shall be in Subjection.

How unlike these two Explications is the Construction which the learned *A. B. Ezra* gives of this Passage in his Commentary : לא יסור שבט נדולה מיהודה עד שבא דוד וכו' :
 “The Sceptre of Majesty (*the Royal Sceptre*) shall not
 “depart from *Judab*, till *David* come, and so it was.
 “Don't you see, the Standard of *Judab* marched first?
 “and so the Almighty saith, *Judab shall go up first.*”
Judg. i. 2.—See here the Force of Prejudice.—Why, Rabbi, the Sceptre, instead of departing from, did not come into the Tribe of *Judab*, till *David* came to be King. What a perverse and absurd Exposition this ! rather contrived to confound, than to instruct : See what I have noted upon the Accomplishment of this Prophecy in p. 191.—Something like this Interpretation is what the learned *Rasbi* writeth by Way of Explication of that Part of the Promise made to *Abraham*, *Gen.* xii. 3.—and in thee shall all the Families of the Earth be blessed.
 “There are, writeth this learned Commentator, various
 “Methods of Explication, but the plain Sense is this :
 “Every one shall say to his Son, תהא כאברהם, *Be thou*
 “as *Abraham.*”—A very strange Way this of explaining how all Nations are blessed in *Abraham* ! I would ask the *Jews*, what Proportion this Account bears to many other magnificent Instances of the Dealings of the God of *Abraham*, in consequence of his Promises, with their Nation in ancient Times ? And whether, supposing the Christian Establishment true, as we do, it would not appear to be a more grand and majestic Manifestation of the Almighty's Power, and of his Favour to the renowned Patriarch and his Posterity, than any Thing, than all Things, before transacted, in Accomplishment of this and other Promises, and how infinitely more than according to the Import of this most forced, jejune, unnatural, disproportionate, and trifling

erisling Account, given of late by a learned Man of the Nation, not to explain, but to evade the Evidence of the glorious Accomplishment of this Promise made to their illustrious Ancestor.

ALL the Wonders of the Almighty's Hand in *Egypt*, at the red Sea, and in the Wilderness; His most astonishing Appearance for giving the Law to *Israel* at Mount *Sinai*; all the following Wonders of Mercy and Judgment shewn in the Desert and at the River of *Jordan*: The miraculous Conquest of *Canaan*, and the Establishment of *Abram*'s Posterity in the peaceable Enjoyment of the promised Land; the Victories and Triumphs of *David*; the Peace, Splendour and Magnificence of *Solomon*'s Throne, the Riches and Glory of his Temple and all its Service, the Train of most surprising Providences in Favour of *Israel*, to distinguish them from all the Nations of the Earth, in the following Ages, and particularly, to mention no more, their wonderful Deliverance out of *Babylon* and Re-establishment in their own Land. All these were very remarkable Evidences of the Power and Favour of God, in Accomplishment of the Promises made to the Founder of their Nation, the great *Father of the Faithful*. But all these were vastly, I may say infinitely, outdone by the glorious Exhibitions of the Power of God, and of his Faithfulness to his Promises, particularly that before-mentioned, to *Abram*, in sending the Lord Jesus of his Seed to be the Saviour of the World, in whom all the Nations of the Earth have been, and are most remarkably blessed; *in being turned from Darkness to Light, and from the Power of Satan unto God*. And if the People of the *Jewish* Nation could but calmly consider, that the Establishment, Continuance, and Confirmation of the Christian Religion, with all the signal Occurrences of the Divine Providence to this End, are but the Accomplishment of this ancient Prophecy and Promise, and others of the like Import, to their Father *Abram*; they would not sure persist to reject the Share they have a Right to.

to in such a wondrous Dispensation; nor would People of so much Learning as Rabbi *Solomon*, and others, concur, with so senseless an Evasion, to obscure an ancient Prophecy of so vast Importance and so easy Application.

SUCH another Instance of perverse Interpretation of the *Jewish* Rabbins, the Successors of the Scribes and Pharisees, for taking away the Key of the Kingdom of Heaven, is that of R. A. B. *Ezra* upon *Psal.* cx. 1. *The Lord said unto my Lord, Sit thou on my Right-band, &c.* This WE know is to be applied to our Saviour, as he himself so alledged it, *Matt.* xxii. 44, 45. and it is plain his Audience, the Pharisees themselves, allowed it was to be understood of the *Messias*. Yet see how the later *Jewish* Commentators have perverted the same. *A. Ben Ezra* writes upon it thus: נכתן לפרוש זה: הומור על אברהם על דברתי מלכי צדק *i. e.* "This Psalm " is to be understood of *Abraham*, upon the Words of " *Melchizedek*." And *Rab. Solomon* saith: אבותינו דרשוהו באברהם אבינו: "Our Ancestors interpreted it of *Abraham* our Father." It is too plain to need further Explication, that this is a false and perverse Misconstruction of the Psalm; and quite agreeable to our Saviour's Charge upon the Scribes and Pharisees, of shutting up and taking away the Key of the Kingdom of Heaven.

ONE might shew in a great many other Instances the same obstinate Endeavour to stifle and pervert the Meaning and Signification of prophetic and other Scriptures, too plain to be mistaken by People of common Understanding, and dis-interested Application, in order to obstruct the Progress, and defeat the Efficacy of the Christian Establishment.—But I shall only mention that famous Passage in the Fifty-third Chapter of *Isaiab*, which is so complete a Description of the Character, and of the Actions and Sufferings of our blessed Saviour, that some have suspected it to have been written *ex post facto*, by Advocates for Christianity, since His Time.—

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Yet this the *Jewish* Expositors have not been ashamed most absurdly and perversely to apply to the Affairs of the *Babylonish* Captivity; asserting the Prophet to have spoken of the *Jews*, with respect to that Dispensation, under the Character of one Man. Under which View *R. D. Kimchi* writeth thus: “The Gentiles shall say, *מי היה מאמין בו*: “Who hath believed the Report which we have heard from the Mouth of the Prophets; nor have we been able to gain Credit to the Relation of what we ourselves have seen with our own Eyes.—*Ver. 2. He shall grow up before him, &c.* “That is, *saieth this Writer*, the Captivity shall go up before the Most High miraculously, *על דרך פלא*, as if a Root should produce Branches in the dry Ground.”—Upon the Words: *A Man of Sorrows and acquainted with Grief*: he writes: *רגיל היה לעבור עליו על הנלות*: “The Yoke of Captivity was wont to come upon Him.” *V. 4. He hath born our Grievs, &c.* “These, *be saith*, are the Words of the Gentiles—Not that the *Israelites* did bear *their* Sorrows, but they (*the Gentiles*) thought so. This, *be adds*, is according to the Expression of *visiting the Sins of the Fathers upon the Children*: And though this appears inconsistent with what is declared by *Ezekiel*, it seems agreeable enough to what *Jeremiah* writeth in his Lamentations: *Our Fathers have sinned, and are not, &c.* But these, *be saith*, are the Words of a broken-spirited People, which are not therefore regulated, *במשפט ובמשקל*, by *Weight and Measure, &c.*”

It would be tedious to go through the Whole, which is full of as glaring Improproprieties and Falsities, quite through, as are those few I have here recited.—One may well wonder, a Prophecy so plainly applicable to the History of *Jesus Christ*, and agreeing with none other, should not have convinced the former or the later *Jews*, who have had it continually before them.—And as strange it is, that their learned Men should have suffered themselves to be imposed upon by Interpretations

tions so perverse and inconsistent, which were no doubt formed at or near the Time of our Saviour, to prevent the Application of these Prophecies for the Establishment and Progress of the Christian Faith; and were afterwards asserted and improved by their Followers, from Age to Age, to the Times of these later Commentators, who generally father their Declarations upon **71N**, their Ancestors of blessed Memory; who thus first took away the Key of Knowledge, both from the People of their own Times and their Successors, and so effectually obstructed their entering into the Kingdom of Heaven; depriving them of the Honour and of the Benefit of the Wonders of the Wisdom and Goodness of God, in the Dispensation of the Gospel.

ONE need not wonder the Righteousness of a Race of People, who, besides other Disqualifications, thus set themselves to oppose and defeat the Establishment of the blessed Gospel of Christ, and thereby shut the People out of the Kingdom of Heaven, should be, by the great Redeemer, declared to be insufficient for their own Entrance into it; as it was not the Effect of unavoidable Error, but the malicious Consequence of an obstinate Disregard of, and Opposition to, the strongest Evidences our Saviour gave of his being the promised Messiah, the Christ of God.

THE next Instance our blessed Saviour urged of the Depravity of the religious Principles of the Scribes and Pharisees, and their Insufficiency as a Qualification for the Kingdom of Heaven, was their scandalous Avarice, and eager Pursuit of worldly Wealth, for the necessary support of their Pride and vain Assumption of Superiority, which disposed them, under the Umbrage and false Appearance of **distinguished Sanctity**, to practise and patronize Methods of Art and Address, in the Execution of Schemes of grossest Iniquity, Oppression and Violence. *Matt. xxiii. 14. Wo unto you Scribes and Pharisees, Hypocrites; for ye devour Widows Houses, and for a Pretence make long Prayers:* ὡς προσάσκει μακρὰ προσευχό-

psal.: "Even while you are, for Shew and Ostentation, making long Prayers, you are carrying on intricate Schemes of Iniquity, and long Contrivances to devour your Widows Houses," to oppress the indigent, dependent and helpless, contrary to all the Rules and Obligations of general Equity, Justice and Humanity. "It is not easy to conceive how Men whose Minds were ever habitually under the Influence of a real Belief of God and his Providence, and of a World and a Judgment to come, could possibly, at the same Time, be influenced, by any secular Prospects, so daringly to affront the Majesty of Heaven, as to make Use of solemn Appearances of Zeal, Ardor and Affection, in the sacred Offices of Religion, as a Cloke for such Hypocrisy, Villany and Cruelty." But such were the Scribes and Pharisees in our Saviour's Time, whom he therefore so justly dooms to Woe, and declares disqualified for the Kingdom of Heaven. A very great Writer of our Nation, and of our own Times, hath remarked, how absurd it must be to imagine any Mode of Religion can recommend to the Favour and Acceptance of the Most High, which vindicates, or is consistent with, glaring Transgressions of the plain and fundamental Laws of Righteousness and Humanity. That Righteousness which the Followers of Jesus are to have, as a Title and Disposition for the Kingdom of Heaven, by the Laws of his Religion, must exceed the Righteousness of the Scribes and Pharisees, and all other Pretenders to distinguished Purity, who indulge themselves in a Train of Life established upon Principles inconsistent with the Love of God and Man.

OUR Saviour further alleges, against the hypocritical Scribes and Pharisees, their hypercritical Expositions of sundry Laws, burthening and embarrassing the Consciences and Practices of People with groundless Distinctions, where the Obligation was plain and obvious. They said, it was lawful to swear by the Temple, or by the Altar, without any Intention of performing the

the Oath; (*אֵין כֶּסֶף*, *it is nothing*, of no Force or Obligation;) but if a Man swore by the Gold belonging to the Temple, or by the Gift that was upon the Altar, he was held to Ratification and Performance. This our Lord calls Folly and Blindness, and denounces a Woe against the Authors of such groundless and fraudulent Distinctions; declaring every Oath, as well by the Temple or the Altar, as by the Gold or the Gift, to imply an Obligation to Performance, as both the one and the other derived their Holiness from their Dedication to the Service of the Most High; and consequently to swear by them was to swear by the Great God himself. *Verse 21. He that shall swear by the Temple, sweareth by it, and by him that dwelleth therein, &c.*

OUR Saviour further prosecutes his Reproof of the Scribes and Pharisees in *Ver. 23. Wo to you Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith.* It was not for their paying Tithe of Herbs that our Lord reprov'd them; or because that was not done in Obedience to a Precept of divine Authority, which had only enjoyn'd the Decimation of the Increase of their Cattle, and of the Fruits of the Trees and of the Ground, to be holy to the Lord, *Lev. xxvii, 30, 32.* Yet as the other had been enjoined by lawful human Authority, our Saviour says, *it ought to be done*; but what he reproveth them for was, that with this specious Exactness in their Obedience to the lesser Requirements of the Law, and such as were not enjoined by immediate divine Appointment, they had neglected the substantial and essential Duties, and which are of eternal and unchangeable Obligation, *Justice, Mercy and Faith.*—He blames them, not for their Exactness in ceremonial Washings and Purifications, *ver. 25.* but that, while they took Care to wash their Hands and to cleanse the Outside of their Vessels, *their inward Part*

was full of Extortion and Intemperance, ἀπαργῆς καὶ ἀυπαργίας : They made a conscientious Scruple of washing their Hands often, *Mark* vii. 3, 4. and *cleansing the outside of their Cups and Platters*, *Matt.* xxiii. 25. but made no Scruple of defiling their Hands with Acts of Rapine, and with the Wages of Unrighteousness and Oppression, the Spoils of the Widow and the Fatherless; that therewith they might replenish their Dishes and their Bowls, with the Supplies of Luxury and Intemperance, which they scrupled not to indulge in Ways so base and injurious.—He blames not their building up the Tombs of the Prophets, and adorning the Monuments of the Righteous: *v.* 29. κοσμεῖτε τὰ μνημεῖα τῶν δικαίων as Things in themselves evil; but as an Argument of their odious Hypocrisy, and because, in their Lives, they rather imitated those who had murdered the Saints and Prophets, than those Saints and Prophets, at whose Sepulchres and Shrines they performed Ceremonies of so much outward Honour and Esteem. 'Twas their Hypocrisy and vain-glorious Ostentation of superior Sanctity, to cover a reserved Fund of Villany and Iniquity, under those ostentatious Performances, that the Divine Teacher so justly reproached in them, as making even the innocent Part of their Religion appear odious in the Sight of God, and rendring them unfit for the Kingdom of Heaven. And he, therefore, in his Sermon, *Mat.* v. 20. with the highest Reason, requires a Righteousness exceeding this of the Scribes and Pharisees, in all his Disciples and Followers, as a necessary Qualification for the Kingdom of Heaven.

BUT I think it necessary here to observe, with *St. Chrysostome* of old, that all those Abominations, our Saviour taxes in the Character of the Scribes and Pharisees, did not defeat the End of their public Authority, but that, as they sat in *Moses's* Seat, our blessed Lord commanded his Disciples to pay Obedience to their Orders and Institutions, so far as was consistent with

with the Laws of GOD. *Omnia non contraria Mofi aut legi; omnia licita & honesta.* Synop. crit. upon the Words πάντα ἡγούσα, &c. Verse 3.

OTHER Particulars of the Insufficiency of the Righteousness of the Scribes and Pharisees, as a Qualification for the Kingdom of Heaven, might from this Chapter be insisted on; but these are sufficient to shew the Propriety of our Saviour's Injunction, in *Mat. v. 20.* That in order to be qualified for the Kingdom of Heaven, his Followers must be possessed of a Righteousness superior to the Righteousness of the Scribes and Pharisees, both in its Sincerity and Extent. It must be, as *St. Peter* said in another Case, *1 Ep. iii. 4. in the hidden Man of the Heart:* and as *St. Paul* writes of the true Circumcision, *Rom. ii. 29. it must be of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of GOD.* And this is a Demonstration of the Necessity of true Holiness, in Heart and Life, as a Condition of Salvation, by the Constitution of the Redeemer's Kingdom.

AFTER our blessed Lord had, in his Sermon, cautioned his Disciples against the hypocritical Religion of the Scribes and Pharisees; and recommended that internal Purity of Heart, which would produce such true Holiness of Life and Conversation, as that those who should observe their good Works might thence be induced to glorify the Father which is in Heaven; He proceeds to shew, by instancing in sundry Particulars, that their Righteousness must not only appear by their Obedience to the Letter and external Meaning of the Laws of GOD; and abstaining from gross and open Transgressions, and Acts of Wickedness, though this is more than the Scribes and Pharisees did: But they were, moreover, to abstain from all Indulgence of inward Affections and Inclinations to sin, and avoid all Occasions, Incentives and Temptations to Transgression. That the Sixth Commandment, in particular,

doth

doth not only forbid the unjust taking away the Life of our Brother; but also whatever might tend to alienate our Affection from him, and excite Dislike or Hatred to or in him; we are not to treat him with invidious or reproachful Language, or Severity of Action: *I say unto you, saith our Saviour, whosoever is angry with his Brother (ἰσῆ) without Cause, shall be in danger of the Judgment; and whosoever shall say to his Brother, Raca, (a Word of Contempt) shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of Hell-fire.* Matt. v. 22. We are commanded, especially before we perform any religious Service to the Most High, such as was at that Time offering a Gift at the Altar, to do all in our Power to put an End to every Difference or Quarrel, we may happen to be engaged in with our Brother, and to cultivate and establish, to the best of our Power, Peace, Unanimity and Good-will, with all. And, therefore, whoever shall refuse or neglect to enter into all reasonable and friendly Measures, for terminating all such Differences, as human Affairs are liable to, is, by our Saviour's Rule, guilty of Transgressing this Command. Ἰδοὺ εὐδοκῶ τῷ ἀντιπάλῳ ὡς τὰ χυλῶ: *Agree with thine Adversary quickly, &c.* The Word means: be of a good Mind; of a benevolent, friendly, good-natured Temper and Disposition towards those you have any Difference or Misunderstanding with. "No Difference of worldly Interest can be important enough to excuse a Temper of Mind and Conduct of Actions contrary to this Description:" No; whoever acts so, does, by our Saviour's Account, hate his Brother, and is, as such, a Transgressor of the Sixth Commandment; and so saith the beloved Disciple, 1 Job. iii. 15. *Whosoever hateth his Brother, is a Murderer; and ye know that no Murderer hath eternal Life abiding in him.*

In like Manner, with respect to the Seventh Commandment, our Saviour, in his Sermon, informs his Followers,

Followers, that not only the gross Act of Adultery was forbidden, but that every Degree of impure Affection and Desire, if indulged and prosecuted, was equally obnoxious to the Divine Displeasure, as the outward Act. *I say unto you, that whosoever locketh on a Woman (ὡς τὸ ἐπιθυμῆσαι) to lust after her, hath committed Adultery with her already in his Heart.* The Disciples of Christ are not only to keep their Bodies, but their Minds pure. For *the pure in Heart are they who alone shall see GOD.* And all who have the Promises of the Gospel, 2 Cor. vii. 1. are bound to *cleanse themselves from all Impurity, both of Flesh and Spirit, perfecting Holiness in the Fear of GOD.*

As an Appendage to this Subject, ³our Saviour proceeds to correct the Irregularities which had grown into Practice upon the Affair of Divorce, from the Privilege granted by Moses, Deut. xxiv. 1. where the Reason assigned for giving a Writ of Divorce, כִּי־מָצָא בָהּ עֲרֹת דָּבָר because he hath found some Uncleaness in her, is so obscure, that the Rabins have not pretended to explain it. And this most probably gave occasion for that Question of the Pharisees, Matt. xix. 3. *Whether it were lawful for a Man to give this Writing for every Cause* (of Discontent, probably, or Uneasiness;) which, with all their Study and Learning in the Law, they seem not to have determined. But our Lord, for Preservation of Peace and Order in the World, re-establishes the Divine Authority of the primitive Institution, restraining the Privilege of Divorce to the single Reason of Fornication, as the only Crime subversive of the true End and Design of Marriage; and what might, not improbably, be principally intended by the עֲרֹת דָּבָר of Moses; which is in the Chaldee expressed by the Words עֲבִירַת פְּתָנָם : *a Transgression of (or in) the Affair.* Buxt. Rei alienius. Our Saviour in this Instance shews, the Design of his Religion was to regulate human Actions by the pure Laws of Heaven; and to restrain all Indulgence of Passions, inconsistent with the Purity of Divine Institutions,

tutions, and the eternal Reason of Things. Which is further expressed, *Matth. v. 29.* by *cutting off the right Hand, and plucking out the right Eye*; that is, denying ourselves of the dearest Comforts and Enjoyments, which cannot be indulged without Transgression.

HE proceeds, *Verse 38, &c.* to correct the Practice of his Time, respecting the Law of Retaliation, enjoined *Lev. xxiv. 19.* or rather the perverse Expositions thereof, in favour of malicious and vindictive Passions; enjoying to his Followers, that, especially with respect to lighter and involuntary Injuries, they should rather forgive than prosecute, and endeavour to cultivate Peace and mutual Benevolence, rather than insist upon the Severity of every legal Demand. But he doth not extend this Gentleness to deliberate, gross and malicious Injuries, persisted in; such as that *Deut. xix. 16.* where an obstinate false Witness (*עֵד שֶׁכָּזֵב, a Witness of Violence*) is supposed to testify against his Neighbour some very grievous Crime, as, (*קִרְיָה*) Apostacy from the true Religion, &c. The Word is the same as in *Deut. xiii. 5.* For such malicious Wickedness, *Deut. xix. 21.* *their Eye should not pity, but Life should go for Life, Eye for Eye, &c.* But in such Cases as these, I doubt not, upon true Repentance, even under the Old Testament, it was reckoned a Duty and Virtue to forgive; as *Abigail* pleaded with *David*, *1 Sam. xxv. 26.* And our Lord Jesus hath made it a standing Law of his Kingdom; that his Disciples are, upon the Repentance of the Injurious, to forgive Offences, even to Seventy Times Seven, *Matt. xviii. 22.* that is, without Limitation. And he declares, that without this Disposition and Practice, we are not to expect Forgiveness of our Offences at the Hands of God, *Matt. vi. 14, 15,*

AGAINST a very remarkable Depravation of the Jewish Laws, our Saviour further instructs his Disciples. *Mat. v. 43.* *Ye have heard that it hath been said, Thou shalt*

shalt love thy Neighbour, and hate thine Enemy.—The latter Clause is not to be found any where in the Law as a general Precept; for though they were commanded to preserve a perpetual Hostility against some particular Nations, or People, for special Reasons of Polity and Providence; yet they were, in the general, commanded to be kind to Strangers. *Exod. xxii. 21. Thou shalt not vex a Stranger, nor oppress him; for ye were Strangers in the Land of Egypt.* Which is repeated *ch. xxiii. 9.* and *Levit. xix. 34.* they were commanded to *Love the Stranger*: and there are other Precepts of like Import; yet they seem from those Commands, which enjoyned a perpetual Enmity with some Particulars, to have inferred, that it was their Duty to treat all as Enemies, who were not of their own Stock and Nation. Or, perhaps, for a worse Reason: That as they had the Privilege, by the distinguishing Favour of the Most High, and not for any superior Excellency in themselves, *Deut. ix. 4, 6.* to be treated by him as his peculiar People and Inheritance; They reckoned all other Nations so far inferior to themselves, in the Almighty's Account, as to be quite excluded from any Interest in his Favour, and that therefore it was their Duty to treat them as Enemies: As too many in all Ages and Nations, instead of making the superior Bounties of God, in the kind Dispensations of his Providence to themselves, an Argument for treating those who are less conspicuous in such providential Favours, in Imitation and grateful Acknowledgment of divine Goodness, with Respect and Kindness, Friendship and Benevolence; think it their Privilege, if not their Duty, to use them with Slight and Contempt, if not with Oppression and Cruelty. — Besides this, the *Jews* put a mighty Value upon themselves on Account of their Religion; not so much because it was exempt from all the Follies and Abominations of Idolatry, nor for the Extent and Purity of its moral Institutions; as that its Ceremonies and Rituals were peculiarly of the divine

Appointment; esteeming the Gentiles, on that Account, to be Enemies to the Most High, and that, therefore, they were to esteem them *their* Enemies also. The Distinction was general. St. Paul himself reciteth it without any Apology, tho' he was the Apostle of the Gentiles, Gal. ii. 15. *We who are Jews, by Nature, and not Sinners of the Gentiles*: ἐν ἡμεῖς ἰσχυρὸν ἀμαρτωλοῖς, &c.

OUR Saviour, to teach his Disciples a better Rule of Life, and more adapted to the Divine Goodness, and to the Prospects of *Life and Immortality brought to Light by the Gospel*, commands them to love, not only all Mankind in general, but even their Enemies in particular; and to treat all, not only with Justice and Equity, but also, with Kindness and Humanity, in Imitation of the Goodness of God, *who maketh his Sun to rise on the Evil and on the Good; and sendeth Rain on the Just and on the Unjust*. And for their greater Encouragement to cultivate this God-like Disposition, he is pleased graciously to stile it, *being perfect as our Father which is in Heaven is perfect*. With so much Favour did our dear Redeemer treat the poor Advancers his sincere Disciples can, with all their Attention, make towards an Imitation of the Divine Goodness. Christians are not to pique themselves upon their different Degrees in the external Favours of Providence, of Body, Mind, or Fortune; but to behave, as being all equally under Obligation to act agreeably to the Rights of Humanity and Christianity, as Fellow-Creatures and Fellow-Christians, and Fellow-Soldiers in the heavenly War; always preserving a due Regard to Civil Order and Government.

In the 6th Chapter of *Matthew*, our blessed Saviour proceeds, in his Divine Sermon, further to caution his Disciples and Followers against all hypocritical Shew and Ostentation in the Performance of their religious or social Duties: *Take heed that ye do not your Alms be-fore*

fore Men, to be seen of them. And when thou prayest, (when thou performest thy personal Devotions) *thou shalt not be as the Hypocrites are; for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men; with a Design to establish the Reputation of Devout and Charitable Persons.* But let your Acts of Charity, saith the Divine Teacher, be so private, as, if possible, they might be unknown to yourselves: *Let not thy left Hand know what thy right Hand doth.* And when thou prayest, when thou performest thy private personal Devotions, *enter into thy Closet.* Avoid all Opportunities of Show and Ostentation, that *thine Alms and thy Prayers may be in secret, and thy Father which seeth in secret, shall reward thee openly.*—And when ye perform a religious Fast, do not by any external Signatures of Grief, Heaviness, or Sorrow of Countenance (*μὴ γίνεσθε σκυθρωποί*) affect to shew that ye are fasting, *as the Hypocrites do.*—Or as the *Jews* now do in their Days of public Humiliation, in Memory of their National Calamities, &c. in which they very remarkably (*ἀφανίζουσιν τὰ πρόσωπα αὐτῶν*, v. 16.) disfigure their Faces, put on an Habit and Aspect of Heaviness, Sorrow and Distress; as scenical Persons, or Players, putting on artificial Personages, which are in the *Greek* called *ὑποκριταί*: From which Idea, some Passages in our Saviour's Dissertation may be elucidated; in particular, that of sounding a Trumpet before them, v. 2. as *St. Chrysostome* mentions in his Homily on this Part. And the learned *Pole* taketh Notice, that after diligent Enquiry he had not been able to find any Instance of such Practice prevailing, with regard to the Affairs of Religion; but it was probably taken from the Practice of the *Hypocrites* of the Theatre, to expose the Ostentation of the Religious Hypocrites.

CONTRARY to this Affectation of Shew for Vain-Glory, he commands his Disciples, on their Days of Fasting, *to anoint their Heads and wash their Faces; to appear in their usual Cleannefs and Propriety of Drefs*

and Habit; that they may not discover a Desire, that others should know they are fasting; but let it be their only Care, by acting under the cordial Motives of true Religion, to render themselves acceptable to their *Father which is in secret, that their Father which seeth in secret may reward them openly.*—This Honesty, Sincerity and Purity of Heart, our blessed Redeemer here enjoins his Disciples, as a necessary Qualification of every kind, beneficent and religious Action, to render the same acceptable to God, and of any Avail to their Interest in the Kingdom of Heaven; instead of the Shew and Pageantry of the Religious and Civil Duties of the Scribes and Pharisees, **and their Followers.**

OUR Lord proceeds, in his Sermon, to caution his Disciples against Worldly-mindedness, and an immoderate Love and Pursuit of earthly Treasure, as being a Disposition of Mind inconsistent with a proper Qualification for the Kingdom of Heaven. *V. 19. Lay not up for yourselves Treasures upon Earth, where Moth and Rust corrupteth, and where Thieves break through and steal: But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust corrupteth, and where Thieves do not break through nor steal.* By this Similitude pressing upon their Minds the Consideration of the Unsuitableness and Insufficiency of the good Things of this World, for giving an adequate Satisfaction and Felicity to an intelligent immortal Spirit: As well from the Incongruity of their gross material Constitution, as because they are liable to many Casualties and Misfortunes. They either may of their own Nature fail, and deceive us, or by Fraud or Force be taken from us: But the Blessings of Heaven are in their own Nature suitable to the Constitution, and to the Desires of the purest Intelligences, and durable as Eternity. — And to enforce his Exhortation he adds; *For where your Treasure is, there will your Hearts be also.* If you have chosen the Blessings of Immortality, for
your

your Treasure, your Hearts will be upon them; and it will consequently be your principal Concern, by a Life of Faith and Holiness; of Righteousness and universal Virtue, diligently to pursue the Ways that lead thither: But if otherwise, and that you choose Earth for your Portion, and its Pleasures and Enjoyments, for your Treasure and Felicity, you will, in Prosecution of that false Attachment, be influenced to pursue the broad Way which leadeth down to Destruction; as described in the next Chapter.

SOME very learned Men have taken the following Passage upon the *Eye* and *Light* to have been given as a Recommendation of Charity, Compassion and Benevolence, as of main Importance to everlasting Happiness; alleging that ἀπλότης, *Simplicity*, is in Scripture used to signify Liberality: And that πονερός ὀφθαλμός, *an evil Eye*, is on the Contrary used to denote an envious Disposition, opposite to all Goodness, Liberality, and every generous Passion.

I MAKE no doubt but that the Virtue of Charity (and particularly, as practised in Acts of Beneficence to the Poor and Indigent, *Luke xviii. 22.*) has a prime Tendency to fit for everlasting Happiness, for the World of pure Love and Goodness, and that it is therefore included in the Import of the Text: But I also cannot but apprehend, its Meaning and Application to be more general and extensive, as an Illustration of the preceding Passage, of the Necessity of having the Mind and Understanding under a proper Influence of the just Value of the Happiness of Heaven, above all the Enjoyments of this World, in order to direct and regulate our Conduct in the present Life accordingly. And this is explained by comparing the Operation of the Faculties of the Mind with the different Effects of the bodily Sight, as the Eye is sound and perfect, or otherwise.—*The Light of the Body is the Eye; if therefore thine Eye be single* (ἀπλῆς, clear, unconfused, having the several Humors and Membranes necessary for forming Vision,

Vision, in their State of Natural Perfection,) *thy whole Body shall be full of Light*; and consequently the several Parts and Organs to which Light is necessarily subservient, will be capable of performing their proper Functions for the Uses of Life. *But if thine Eye be evil*, confused, depraved, uncapable of the proper Admission and Union of the Rays of Light for forming regular Vision, *the whole Body shall be full of Darkneſs*. So if the Mind and Understanding be properly disposed to apprehend and put a due Value and Esteem upon the Things of the World to come, the Treasure laid up in Heaven, to see their proper Size and Importance, the subordinate Affections and Passions will be influenced to concur in the Prosecution of suitable Measures, for their Attainment: But if otherwise, and this intellectual Sight be depraved, so that the Things of this World are made to appear of greater Value and Importance than the Joys of Heaven; the Scheme of Conduct for Life will be proportionably vitiated and perverted, from the Paths of Virtue and Religion, which alone lead to the sublime Enjoyments of Immortality, to the Pursuit of the false and delusive Joys of Sense, and the transitory Glories of this World. And (as it follows) *if therefore the Light which is in thee be Darkneſs*, *ἡ ἐν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος (τὸ ἐν σοὶ) πόσον;* *how great will be the Darkneſs* that is in thee? If the Mind and Understanding, which should direct the Affections and Passions, be depraved and vitiated, how corrupt and irregular will those subordinate Affections and Passions be, which are naturally under the Influence of sensitive Impressions? — So the Version of St. Jerom hath it: *Ipsæ tenebræ quantæ erunt*. And more express is that of Tremellius: *Si Lumen quod in te est Tenebræ sunt, Tenebræ tuæ quanto magis erunt?* more consonant with the Greek, than is our Version: *how great is THAT Darkneſs*. — Our blessed Lord proceeds to illustrate the same Thing by a very obvious Similitude from common Life: *Ver. 24. No Man can serve two Masters.*

Masters.—This must be understood of two Masters of different, or perhaps contrary Interests; otherwise two or more Persons joined in one and the same common Interest may be, and are very frequently commodiously enough served by one Man: But, otherwise, considering the various inconsistent Dispositions, Tempers and Interests of Men in this World, it is not generally to be expected that one Man should readily serve and promote the different Affairs and Concerns of two Masters; but that, as the Text expresseth it, *he will love the one and hate the other, or hold to the one and despise the other*: That is, he will have a superior Affection for, and Attachment to the one, above the other. And he applies it to the Argument he was upon: *Ye cannot serve God and Mammon*; meaning, by the latter, the ardent Prosecution of the Things of this World.—The Word *Mammon* is of the *Chaldiac* and *Syriack* Languages, which have a great Affinity. It is used in the *Chaldee Paraphrase* of the Old Testament, to signify *Gain*, or *Wealth*. *Judg. v. 19. They took no Gain of Money*: The *Chaldee* is, *ממון דקסר לא קבילין*: *They took no Mammon of Silver*: And *Prov. xv. 27. מוֹבִיד בֵּיתוֹ יִהְיֶה כִּכְנֶשׁ מִמֶּוֹן דִּשְׁקָר*: *He ruineth his own House, who gathereth unjust Gain*: The *Mammon* of Falshood or Unrighteousness, as it is called, *Luke xvi. 9, 11*. And in the same Sense it occurs *Eccl. ii. 26. To the Sinner he giveth Travail, to gather and to heap up*. In the *Chaldee* it is, *נָנָּן בִּישׁ לְמִכְנֶשׁ מִמֶּוֹן*: *a perverse (or depraved) Mind or Understanding, to heap up (Mammon) Wealth*. The learned *Pole* saith: “ Our Saviour, in “ this Passage, answers a tacit Objection the worldly “ Man might make.—Why?—“ I know, might “ he say, I have a great Desire to get Money, to advance my Fortune and Family; but, in the mean Time, I pay a due Regard to the Duties of Religion. I am regular and constant in the Worship of God in my Family and Closet, as well as in public, in a *keen devout Manner*; “ And I doubt not, my diligent

“gent Prosecution of my domestic Affairs and Interests, is very consistent with my Religion, and the Service of God.—No, says the blessed Redeemer, “This is impossible. No Man can serve two Masters, “&c.” And, after reciting a suitable Passage from *Quintilian*, he adds: *Quanto minus unus idemq; Homo poterit Pietati quantum opus est impendere, et simul circa divitias querendas servandasq; perpetua sollicitudine distrabi.* i. e. “How much less can one and the same Man devote himself, as he ought, to the Works of Piety and Religion, and at the same Time be constantly engaged in a solicitous Concern about getting and accumulating Wealth.” No.—‘The Pursuits are (in their intense Degrees) absolutely incompatible. *Ye cannot serve GOD and Mammon.*—The Man whose HEART is ardently set to encrease *the Glory of his House* (*Psal. xlix. 16. and Jer. xxii. 13.*) by the perpetual Aggrandisement of his Treasures; let him spend what Time soever in Acts of Religion; his Love of Money will deprave all, will prevent his Prosecution of the Heavenly Treasure; and cause him, for advancing and securing the Success of ambitious and pecuniary Schemes, to break in upon the Laws of Truth and Righteousness, Goodness and Humanity, Equity, Gratitude and Charity, and even debase his Devotion, and Religion itself, to be subservient to the Success of deep-laid Schemes of Avarice, Iniquity and Ambition.

To prevent the ruinous Effects of this mistaken Conduct, our blessed Saviour saith to his Disciples and Followers: *Therefore I say unto you, Take no Thought for your Life, what ye shall eat, or what ye shall drink; nor yet for the Body what ye shall put on, &c.* This Precept is plainly one of those which are not to be understood according to the utmost Extent of the Words, in their literal Meaning, at least in our Version, which I apprehend is capable of some Improvement. The Condition of Man, in this mortal Life, maketh some Care,

Care, Thought and Labour unavoidably necessary for his Subsistence. But it must mean at least, that all that inordinate Care and Labour, which is only necessary for acquiring such a Proportion of worldly Goods as is not of Use, essentially, for the true Ends of Life, and which is not consistent with a virtuous Contentment, and a rational Trust and Confidence in the Divine Providence, and which diverts the Mind from a due Attendance on the Service of God, and the necessary Means of Grace and Salvation, be retrrenched and avoided by all who would effectually *lay up a Treasure in Heaven*, and secure a Title to the *Inheritance incorruptible, undefiled, and which fadeth not away*, i Pet. i. 4. The just Meaning of the Precept may perhaps be, in some Measure, ascertained, by attending to the Etymology of the Word *μεριμνᾶν*, here translated by *taking Thought*; which is, by the Men of Learning, said to be *παρὰ τὸ μερίζειν τὸν νῦν*, *ab animo disperiendo, sive varie distrabendo*. The sacred Text doth not say *μὴ ἐπιμελῆσθε τῆς ψυχῆς*, as in Luke x. 35, 36. or *μὴ προνοήτε*, as Tit. iii. 8. to forbid a rational and virtuous Care for the Affairs of Life; but *μὴ μεριμνᾶτε*, don't suffer your Mind to be so anxiously solicitous about the Concerns of the present Life, as to over-engage and distract your Thoughts, from giving a proper Attention to the great and necessary Concerns of Immortality — The learned Pole says, *Non laborem vetat sed solitudinem*: "He doth not forbid Labour, but Solitude." And He urges the Precept from the Consideration of the All sufficiency of Divine Providence for our Support, evidenced particularly by its constant visible Effects in the Administration of the Natural World; the Provision made for *the Fowls of the Air*, which neither sow nor reap, yet our heavenly Father feedeth them, and for the Lillies of the Field, which, without Care or Labour, are so clothed by the Almighty's Hand, *that even Solomon in all his Glory was not arrayed like one of these*. "The Hand that gave Life will give

“ Meat, and he that formed the Body will supply needful Raiment.” He therefore, *ver.* 31. repeats the Precept: *Take therefore no Thought*, (the same Word again, *μὴ μεριμνήσατε*,) saying, *What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these Things. But seek ye first the Kingdom of GOD, and his Righteousness, and all these Things shall be added unto you.*—*Trust in the Lord and do good, so shalt thou dwell in the Land, and verily thou shalt be fed*, *Psal.* xxxvii. 3.

In the Beginning of the Seventh Chapter, the Divine Preacher proceeds to warn his Audience against a Practice too much adapted to the depraved Passions of fallen Man, and too prevalent in the World, though quite inconsistent with that mutual Esteem, Respect and Benevolence, which the Gospel was designed to restore and establish, *Luke* ii. 14. and which every one ought studiously to cultivate with every One, as Men and Christians; as is enjoined in some preceding Passages of this heavenly Sermon; and as is absolutely necessary to the Comfort and Happiness of social Life. I mean, that proud, malignant and uncharitable Censoriousness, which, however common in Practice, is, in Theory, universally disallowed and condemned: This Precept is given in those Words, *Judge not, that ye be not judged.*

HUMAN Virtue is in this World far from Perfection. We are all fatally liable to Errors in Apprehension, and Slips in the Conduct of personal and relative Actions. These we are, in this part of our Redeemer's Sermon, admonished, and commanded mutually to treat with favourable, tender and compassionate Regard: *μὴ κρίνετε*: Be not critically severe in your Censures of such Actions.—Let not such Faults as may probably be the Effect of unavoidable Infirmary, pardonable Inattention, or the sudden or violent Insult and Surprise of Temptation, be censured as proceeding from

from habitual, deliberate and malicious Purpose and Disposition, but be ready always to throw a Vail of Charity over such Transgressions, and to plead and allow all probable Reasons, in Excuse, Extenuation and Mitigation thereof — Especially is this the bounden Duty, as well as an Instance of great Prudence, in such as upon an impartial Disquisition of their own Conduct, cannot but be conscious of their Obnoxiousness to, at least equal Censure with those, whom they are disposed, with great Vivacity, to exercise their malevolent Talent upon. Say not to thy Brother, Let me pull the Mote out of thine Eye, when, see—There is a Beam in thine own Eye.—I have above stiled this odious Disposition and Practice, *proud*, as well as *malignant and uncharitable*. For I make no doubt but that the true Principle of that quick-sighted Censure, whereby so many endeavour, so eagerly and inhumanly, to blemish and obscure the just Esteem of others, is generally a very sincere Desire and Ambition to raise and illumine their own comparative Excellence, by the Cloud of Calumny they so industriously throw upon others: Not considering, or not regarding, that hardly any Thing is more unjust and cruel, than to endeavour the Establishment of a Man's own Character, upon the Ruin of that of his Neighbour.

THE Almighty hath made an innocent Desire of Esteem an essential Part of the human Constitution, as a constant Spur and Motive to virtuous and laudable Actions, for the Glory of God, and the public Good; the good Effects whereof, the Base and Invidious, in whose degenerate Breasts this heavenly Spark was never kindled, or is quite extinct, endeavour to obscure in others by Slander and Falshood, that their own Reproach and Deformity may not appear, or appear less hideous and shocking. And by an indulgent Estimation of the Force of their own Reputation, and the Inaccuracy of vulgar Apprehension, they please

themselves very much with the Idea of the universal Reception, their interested Obloquy will meet with.

THIS Vice is, as before noted, universally odious, but never appears so *illustriously deformed*, as when those submit to so vile an Artifice for raising a false Reputation, who have otherwise, in their own Character, Excellencies sufficient to be, with proper Cultivation and Improvement, a rational Foundation for just Esteem. And wherever such Instances occur, as they sometimes lamentably do, the mistaken Pursuivants of this gaudy Phantom, this *ignis fatuus*, are most emphatically cheated. As in the Judgment of all wise and good Men they suffer more, in point of Esteem, by the just Imputation of inhuman Baseness and Perfidy, from so vile Attempts, than they could possibly gain by their Success. As none but the ignorant and interested will concur to approve and promote such Schemes of Iniquity. And from the Prevalence of this shameful Vice of Detraction, from which the greatest Profession of Religion is not always an adequate Guard, it is certain, that hardly any one Excellence in Life gives a Man a more general Character of disinterested Virtue, than an uniform Endeavour to assert and promote the Esteem and Reputation of others, and particularly such as have their Characters unjustly run upon *by the invidious and powerful*. A Practice from which Experience proves the Threatning, expressed in the latter Part of the Words, of being *liable to Judgment*, is not sufficient to deter; whether the same be meant of that human Censure to which they will be exposed, or of the awful Judgment of the Most High.

BUT this Precept, against uncharitable Judgment, is not inconsistent with the innocent Mention of gross and public Iniquities, as it can be no Crime to speak without Malice of what is openly acted and avowed; nor is it inconsistent with the public legal Judgment and Punishment of Notorious Transgressions. — Nor
yet

yet is the same inconsistent with that charitable and Christian Admonition, which we ought, with Affection and Prudence, Humility and Privacy, to give to our Neighbour, upon such Errors or Irregularities which he may fall into, as it is consistent with our Station, Relation and Character, to mention to him, with the most disinterested View at his Improvement and Advantage; agreeably to the Precept given by the Most High to Israel, *Levit. xix. 17. Thou shalt not hate thy Brother in thine Heart; Thou shalt (הוֹכַח תּוֹכִיחַ) in any wise rebuke him, and not suffer Sin upon him.*—Where this Practice is represented as an Instance (and it is certainly one of the highest and most difficult Instances) of true Friendship.

THE following Passage in our Saviour's Sermon: *Give not that which is holy unto the Dogs, nor cast ye your Pearls before Swine, &c.* is by Commentators understood as a Rule for the better discharge of this Duty of fraternal Admonition; viz. Not to prostitute so valuable an Act of true Friendship, by Application to Persons of such a Disposition and Character, as are not likely to give it a suitable Reception. This he compares with the feeding Dogs or Swine, Creatures legally unclean, with the consecrated Offerings, which were not to be touched by any Impurity. If this be, as I believe it is, the Meaning of the Place, it is much of the same Import and Intention with the Precept of Solomon, *Prov. ix. 8. Reprove not a Scornor lest he hate thee; rebuke (the Hebrew Word is the same in both Places, rebuke) a wise Man and he will love thee.*—To such a height of disinterested Affection and Benevolence, it is the Will of God our mutual Regards should be carried.

THE next Instruction our blessed Redeemer gives his Followers, in this divine Sermon, is upon the Duty of Prayer, which he had before enjoined, and given Directions about, in *Chap. vi. Ver. 5, to 16.*—How this is joined with the preceding Part of his Discourse is
not

not very clear, nor very material. — We may understand it as a general Precept in the Conduct of Christian Life, that we should, as the Apostle orders, *Phil. iv. 6. in every Thing, by Prayer and Supplication, let our Requests be made known unto GOD.*—Our Saviour explaineth and presseth this Duty, by three figurative Modes of Expression: *Ask, and ye shall receive: seek, and ye shall find: knock, and it shall be opened unto you;* which seem to import that Affection, Ardour, and Perseverance, which should accompany the regular Performance of this Duty. And for our Encouragement herein, besides assuring us of Success by a general Promise suited to every Form of the Precept, he strengthens this Assurance by representing and reasoning from the Effects of human Affection and Compassion, to those of the divine Bounty and Mercy. *Which of you, if his Son ask Bread will give him a Stone, or if he ask a Fish will give him a Serpent? If ye then being evil, know how to give good Gifts to your Children, how much more shall your heavenly Father give good Things to them that ask him.* I have often thought this to be one of the most gracious Expressions, for Encouragement of our Faith in Prayer, that occurs in all the Word of GOD.—All those whom God hath made Parents know, with what delightful Ardour of most tender and eager Affection they give Bread to a requesting Child: And it is a great Consolation to be assured, that with like Affection will the Most High our heavenly Father answer the regular Requests of his faithful Children. But the most tender Parent will not indulge the imprudent and ruinous Petitions of his dearest Child, no more doth our heavenly Father. And from the proper Use of this Consideration may all the Difficulties about Success in Prayer, be rationally answered.—Or, perhaps, the Precept about Prayer may be connected with the preceding Part thus:

HE had before given a variety of Directions for regulating the Affections and Conduct in Christian Life, which, for their proper Execution, require more than human

human Reason, and Strength of Mind, and Resolution, in the State of Depravity, is able to perform; He therefore, for the Encouragement of our diligent Endeavour to comport with his Institutions, gives us Assurance, that, upon our earnest Request, our Heavenly Father will be graciously pleased to grant us those Assistances, which are necessary to enable us to perform the Duties required; and it may seem, that for this Reason, instead of *good Gifts* in this Place, the Expression in *Luke xi. 13.* is, *how much more shall your heavenly Father give the Holy Spirit to those that ask him*, to assist the natural Defects of our Powers of Mind, for the right Conception of our Duty, and to work in us Resolution of Purpose to carry us through all the Opposition, we shall meet with from our innate Depravity, with the Force of those external Temptations, which shall oppose us in the Course of our holy Obedience; and all this in the Way of moral Influence, and without obstructing or breaking in upon the Freedom of the human Faculties and Actions.—And as our blessed Lord hath been pleased in this Place to represent the Workings of parental Affection in our Breasts, towards the Wants and Requests of our own Children as the Model of our heavenly Father's affectionate and gracious Regard to our Addressees, for the Encouragement of our Faith in Prayer; so he proceeds,

In the next Part, to make the Sentiments and Apprehensions of our own Minds, with respect to our just and equitable Claims and Expectations from our Fellow-Creatures, in Matters of human Commerce and Intercourse, the Rule and Measure of our Behaviour to them: *Therefore whatsoever ye would that Men should do unto you, do ye even so to them, &c.*—I am by no Means fond of differing in Sentiment from learned Men; but I cannot help thinking this Representation just and natural, and that the illative Particle (*iv, therefore*), is not in this Place redundant, as some very great Men have thought, but proper enough to form the
 Con-

Connection thus : — As your heavenly Father is graciously pleased to make your affectionate Regard for your Childrens Wants and Requests the Pattern for his Treatment of your humble Supplications, He therefore enjoins, in like Manner, that your Conceptions of the Equity and Propriety of your own Claims and Expectations, from your Brethren and Fellow-Creatures, be a Rule to you, for adjusting your Conduct and Performances to them in Affairs of like Reason and Importance.

HOWEVER the Matter shall appear with regard to the Justice and Propriety of this Connection (which I desire with great Humility to submit to the Censure of the candid Reader,) I think it very evident, that the Rule here laid down by our Redeemer is of greatest Advantage in social Life, and would, if duly observed, certainly produce that Righteousness and Peace, that Love and Good-will in the Conduct of human Affairs, which the Laws of Morality, given by *Moses* and the Prophets, were designed to establish; and so he adds; *for this is the Law and the Prophets.* And so agreeable is this to the natural Reason of Things, that some of the Pagan Writers, before our Saviour's Time, had given it as a necessary Rule in their Schemes of Life: And if every Man would accordingly make every other Man's Case his own, and as *Job* (as before noted) said, *Ch. xvi. 4. put his own Soul in the other's Soul's Stead*, in every Dispute of Right, the greatest Part of controverted Claims would be without much Difficulty adjusted. — It may indeed sometimes happen, that from real Weakness of Apprehension, or from an invincible Partiality and Prejudice in their own Favour, some may not be able to make this Exchange of Persons, and know clearly what their own Sentiments, upon that Supposition, might be; tho' this I think is but seldom the Case; but if it so happen, the best and easiest Remedy is to submit the Controversy to the impartial Judgment of disinterested Persons, of approved Understanding;

And

And wherever this is proposed and refused, it may be truly said, that there *Judgment is turned away backward, and Justice standeth afar off: Truth is fallen in the Street, and Equity cannot enter*, Isa. lix. 14. And as every just and upright Man is at least **as much concerned** not to injure his Neighbour, as to preserve his own Property; in all Choice of Arbitrators for adjusting Differences, a greater Regard should be had to the Capacity and Integrity, than to the Attachment of those we choose; as every Man ought to be more desirous that the Determination and Award be strictly agreeable to the Laws of Righteousness and Truth, than to any Views of his own Advantage or Interest.—It would be well if all, who are appointed to act in this most useful Character and Office, would remember that excellent Rule given by the Most High, *Lev. xix. 15: Ye shall do no Unrighteousness in Judgment, thou shalt not respect the Face of the Poor, nor honour the Face of the Mighty; but in Righteousness shalt thou judge thy Neighbour.* And, *Deut. i. 17. Ye shall not respect Persons in Judgment: Ye shall hear the Small as well as the Great; ye shall not be afraid of the Face of Man.* Always remembering that *the Judgment is the Lord's*.—The Reader will, I hope, pardon this Digression.

OUR blessed Saviour having, in the Course of his Sermon, given a great many Rules of Life, which were (for the Promotion of moral Excellence, inward Purity and Uprightness of Heart, undefiled Religion and universal Virtue) vastly different from, and superior to the Doctrines and Precepts of the Ceremonial Law, and those of the *Jewish* Doctors in their Expositions of the same, and particularly the last Injunction for the most easy and equitable Adjustment of all Controversies in the commercial Affairs and Interests of the World; He who knew what was in Man, and that *the Natural Man receiveth not the Things of the Spirit of God*, because they can only be spiritually discerned, 1 Cor. ii.

14. and that therefore (at least many of) his Hearers would look upon his Doctrines as merely arbitrary Refinements upon the divine Laws, and needless Restraints upon the Liberty of human Actions; proceeded, in the 13th Verse of this 7th Chapter, to explain and press the Necessity of a Conformity to his Institutions, as the only Way to obtain that Life and Immortality which he came fully to make known to the Children of Men. *Enter ye in at the strait Gate, for wide is the Gate and broad is the Way that leadeth to Destruction, and many there be which go in thereat: Because strait is the Gate and narrow is the Way which leadeth unto Life, and few there be which find it.*—Which may be considered, with respect to his Audience, as if he had said: I know you have formed your Hopes of Felicity upon your Obedience to the Ceremonial Laws of your Religion, and such Institutions as you have received from the Sense and Construction, which your Teachers give of them, and therefore think the Precepts I have now given you are needless and burthensom, difficult and intolerable: But I assure you, how hard soever you may conceive the Rules of Life, I have taught you, to be, how disagreeable soever they may seem to Flesh and Blood, how strait soever the Gate and how narrow soever the Way, I have described; they are of absolute Necessity to Salvation. There is no other Gate, no other Way, that leadeth to Life and eternal Felicity. And that easy Religion, you value yourselves upon, as the Way of Life is so consistent with the Indulgence of depraved and criminal Passions and Appetites, that it is really no other than the broad and easy Way, that leadeth down to Destruction; and therefore *many there be who go in thereat.*

THIS Description of the Way of Life may appear, at first Sight, inconsistent with that which He afterwards said in *Mat. xi. 29.* as an Encouragement to Christian Obedience: *My Yoke is easy, and my Burthen is light;* but this Difficulty is easily reconciled, by allowing,

lowing, that the Duties of the Christian Religion are sure enough a Yoke and a Burthen; at the first *heavy and galling*, but, by diligent Practice and Familiarity, with the kind Assistances of God's Holy Spirit, made *light and easy*. And so have some of the Pagan Morahsts represented it. *Cebes* says, The Road of Virtue lieth up Hill, and so is difficult, and but little practised; and he places a little Gate at its Entrance, but says, when by Patience and Temperance the Travellers have gained the Summit, it is afterward agreeable and easy; καλὴ καὶ εὐπόρευτος. — And *Hesiod* describes it by a fine Allegory of much the same Importance.

Τὴν μὲν τοι κακότητα καὶ ἱλαδὸν ἔστιν εἰσέσθαι.
 Ρηϊδίως ὀλίγη μὲν ὁδὸς, μάλα δ' ἐργαῖοι νόστιμοι.
 Τῆς δ' ἀρετῆς ἰσθῶπα θάοι προπάραιθεν ἰθικαν
 Αθάνατοι, μακρὸς δὲ καὶ ὄρθιος ὁμιος ἐπ' αὐτῇ,
 Καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
 Ρηϊδίῃ δ' ἥπιστα πέλει, χαλεπὴ περ εἴσα.

*The Paths of Ill are obvious and plain,
 And short the Way the Sweets of Vice to gain;
 But the steep Road of Virtue to ascend,
 Labour and Sweat our weary Steps attend;
 (So have the Gods ordain'd,) till Use the Way
 Alleviates, and gives cheering Prospect of eternal Day.*

AND the beautiful Passage in the *Sixth Æneid* may be taken in the same Light, tho' writ in a different View.

Facilis descensus averni,
 Noctes atq; dies patet atri Janua Ditis.
 Sed revocare gradum superasq; evadere ad auras
 Hoc opus hic Labor est.

*Down to Hell's dreary Shades is easy Road,
 And wide the Gate to Pluto's dark Abode;
 But to ascend, and Realms of Light attain,
 Assiduous Toil requires and unremittent Pain.*

BUT how clear soever the Reason, and how strong soever the Authority of our Saviour's Precepts and Institutions, for the Practice of true Virtue and Holiness be; The Reluctance of criminal Passions in human Nature is so strong; and the Pleasures of Sin strike the depraved Sense with so engaging a Relish, as in too many Instances, to captivate the Soul, and enslave the Affections; so that not all the Reason and all the Authority of the divine Laws, not all the Rewards of Obedience, not everlasting Life itself, with the eternal Weight of Glory, which the Gospel gives Assurance of, to all those *who by patient Continuance in well-doing seek for Glory, Honour and Immortality*: Nor all the Horrors of eternal Darkness, and the Anguish of the Worm that never dieth; not the dreadful Prospect of the Pit of Destruction, which lyes at the farther End of the broad Way of Vice and forbidden Pleasure, as the sure Portion of all who persist in those deluding Paths; not all these Motives, I say, to Virtue have Force enough to determine them to choose the strait Gate and the narrow Way which leadeth unto Life; nor to forego the short-liv'd Pleasures of Sense, for all the sublime Delights of Immortality. And therefore to secure to themselves the largest, the most extensive and uninterrupted Enjoyment of these Pleasures of Sin, and to silence the uneasy Clamours of their own Minds and Consciences, they use all their Endeavours to work up some Colour, some Resemblance of Reason or Authority, how vain and delusive soever, for a temporary Support and Vindication of their Choice and Conduct. And for this End there have not been wanting in all Ages such as have set themselves, by the specious Arguments of false Philosophy, to defend and advocate for those criminal Indulgences, wherein Sin does in a great Measure materially consist. — Are not, say these Patrons of Impiety and Disobedience, are not our natural Appetites and Passions essential to our Frame and Constitution by the sovereign Operation and Appointment

pointment of the Omnipotent all-wise Creator, who gave us our Being and all our Faculties, as he thought best? And why should he, in infinite Wisdom, have formed us with such Propensions and Desires, as are only to be the Sources of perpetual Trouble, Affliction and Pain, by our being under continual Obligation to contradict, restrain and deny their Solicitations; or else be a Foundation of Guilt and Misery in consequence of their Gratification?—Against such as these, and all other Patrons and Promoters of the Interests of Sin, and the Kingdom of Darknes, our blessed Saviour cautions his Disciples and Followers, under the Character of false Prophets. *Matt. vii. 15. Beware of false Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves.* His Caution is grounded upon the single Reason of the eternal Difference of moral Good and Evil; the unchangeable Excellency of the former and the essential Malignity of the latter, and its absolute inconsistency with the good Pleasure of the Most High, and the Happiness of rational Nature. *By their Fruits ye shall know them.* Let their external Garb and Appearance be ever so specious and promising; if their Doctrines be inconsistent with moral Purity and Goodness, their Conduct will be accordingly: *A good Tree cannot bring forth bad Fruit; nor can a corrupt Tree bring forth good Fruit.* And hence it is certain that immoral Passions are not the Work of God, nor were originally in the human Constitution; but that, as noted before, they are the depraved Consequence of a voluntary Disobedience and Defection from the original Perfection of human Nature, and that therefore their Mortification is one essential Part of the Restoration of fallen Man to the Image of God, and his original Felicity: And that the Principle of Reason in the human Constitution is given to be a Rule and Restraint to the natural Passions and Appetites, in Obedience to the Laws of God, as by Deputation under his sovereign Authority; as well as our delegated Power

Power over the inferior Creation gives us a Right to limit and regulate the Effects of the natural Propensions of those of the brutal Species, which are subject to our Controul, Command and Direction. By thus guarding his Disciples against the Delusions of those he calls false Prophets, he confirms the Necessity of Obedience to the Commands he had before given; and particularly that of entering in at the strait Gate and walking in the narrow Way, which alone leadeth unto Life.

AND lest they should still by a popular Mistake understand this of the strict and punctual Performanee of the external Duties of Religion; although he had before given Caution against that, in treating of the Righteousness of the Scribes and Pharisees, he here repeats the Caution, *ver. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven.* Not the most exact Performance of the Ceremonials of Religion; nor even having prophesied in his Name, and in his Name cast out Devils, and done many wonderful Works, will be a sufficient Plea for obtaining an Admission into the Kingdom of Heaven, without a diligent and constant Endeavour to *do the Will of our Father which is in Heaven*, by the uniform conscientious Practice of Virtue and Holiness in Life and Conversation. To those who should expect to be admitted upon any other Reason, he saith, he will profess; *I never knew you: Depart from me ye that work Iniquity.* Being Workers of Iniquity is sufficient to defeat every other Plea for Admission into the Kingdom of Heaven.

THIS he proceeds still further to confirm, by closing his Sermon with a solemn Declaration; that their hearing his Sayings, without reducing the same to Practice in the constant Course of holy Obedience, would be of no Avail for Salvation: Comparing those who should do otherwise to a foolish Man, who built his House upon the Sand; which, when the Rain descended, and the Floods came, and the Winds blew and beat upon it, fell,

fell, and great was the Fall of it. Likening, at the same Time, those who should act agreeably to his Precepts, to a wise Man who built his House upon a Rock, which, when assaulted by the Winds and Storms, stood firm and unmoved by their utmost Violence.

FROM these Observations upon our blessed Saviour's Sermon, I think it is undubitably clear, that the Practice of universal Virtue and Holiness of Life in Design and sincere Endeavour; though not in Perfection of Degree, is required of all Christians as an indispensable Condition of Salvation; as well as is Faith in Jesus Christ, as a Propitiation for the Sins of the World, also required, as a necessary Condition of the Divine Acceptance of our sincere, tho' imperfect Obedience, to Salvation, instead of that perfect Holiness, which was the original Condition of eternal Life and Happiness.

So that, the Doctrine of Salvation by the Cross doth not defeat or disannul the Obligation of the Moral Law as a Rule of Life, tho' it establisheth a Dispensation from the Severity thereof, in favour of penitent Believers, as a Rule of Judgment. The original Sentence upon Transgression: *The Soul that sinneth, it shall die*: is, by the Death of Christ, changed into the gracious Declaration: *Believe in the Lord Jesus Christ, and thou shalt be saved*; in favour of all such as show the Truth of their Faith by the Sincerity of their Obedience; according to the Declaration of St. Paul, Rom. viii. 1. *There is now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*: That is, who live in the sincere and constant (tho' not perfect) Practice of every moral Virtue.—For so the same Apostle describes living after the Spirit: Gal. v. 22. *The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*; that is, every moral Virtue. Having before described the Works of the Flesh, ver. 19. to be *Adultery, Fornication, Uncleaness, Lasciviousness,——Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murthers,*

Murders, Drunkenness, Revellings, and such like; that is, all Immorality: Of which, he added, I tell you before, (I forewarn you, προλέγω ὑμῖν,) as I have also told you in Time past, (καθὼς ἐν ὑπομνήσεσιν) that they which do such Things, shall not inherit the Kingdom of God.——So that the Faith of Christ, and Justification by Faith, do not, as the same Apostle writeth, Rom. iii. 31. *make void the Law, but rather establish the Law.* And it is far from being a Reproach, Dishonour, or Diminution, as some have thought, to the Grace (the Favour and Mercy) of God, which bringeth Salvation, and hath appeared unto all Men, Titus ii. 12. *that the same teacheth and enjoineth, as a necessary Condition of that Salvation, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World.* And that the Redeemed of the Lord should be a peculiar People, zealous of good Works, Ver. 14. And for that Reason the same Apostle layeth it down as an essential Rule to all Christians, that they suffer not Sin to reign in their mortal Bodies, that they should obey it (αὐτῇ, viz. Sin) in the Lusts thereof; that is, in the natural Desires of the Body; ἐν ταῖς ἐπιθυμίαις αὐτῆς; Rom. vi. 12. This is clearly the Doctrine of Salvation by Christ; the strait Gate, and the narrow Way, which leadeth unto Life.

9 MA 67

F I N I S.

A
R E P L Y

TO

Mr. ABRAHAM BOURN's

FREE and CANDID

CONSIDERATIONS,

S H E W I N G

The Impropriety and Incompetency of that WORK, considered as an
Answer to the PREFACE (of a Book not yet published) intitled,

T H E

CHRISTIANITY

O F

The New Testament.

WHICH PREFACE WAS

Occasionally written in Vindication of the Author's Conformity to the Church of
ENGLAND, contrary to his Education, upon Arguments of Religion and Policy.

WITH

A PREFACE addressed to the Gentlemen of the Presbyterian Persuasion,
especially in LIVERPOOL.

By P. W H I T F I E L D.

L I V E R P O O L :

Printed by and for R. WILLIAMSON, near the Exchange,

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and FLETCHER, in LONDON.

MDCCLVI.

1. **M**ULTA sunt ad humanas Societates rite administrandas necessaria, quæ summo Numini non collibuit instituere, quæq; sunt ideo humano Arbitrio, et auctoritate omnino definienda.

Ecclesia Christiana est huiusmodi societas, cujus ad externam administrationem non placuit summo Numini leges instituere necessarias.

Sunt ergo huiusmodi leges humano Arbitrio humanaq; Auctoritate instituendæ.

2. Summam potestatem contra summam potestatem, sive binas summas potestates in eodem Imperio, sive in eadem Civitate vel Republica, non fert rerum Natura.

At si necessaria quæcunq; ad res sacras rite administrandas, summo Numini non præscripta, sint hominibus duntaxat ecclesiasticis summo jure instituenda (*uti tradidit Borneius;*) necesse erit summa potestas contra summam potestatem; sive binæ summæ Potestates erunt in eodem Imperio, sive in eadem Civitate, vel Republica.

Ergo huiusmodi circa res sacras instituta ecclesiastica non fert rerum Natura.

3. Quæcunq; sunt publica instituta, sive ad summam Reip. salutem necessario faciunt, nec sunt a Deo præscripta, summæ potestati sunt administranda.

At Instituta pro optima rerum sacrarum (sive cultus divini) administratione, non minus quam civilium, (sunt enim et illæ civiles) sunt publicæ utilitatis, sive ad summam salutem republicæ pertinentia.

Ergo huiusmodi Instituta sunt summæ potestati, suo jure præscribenda.

4. Ubi nulla Lex ibi nulla Transgressio, *Rom. 4. 15.*

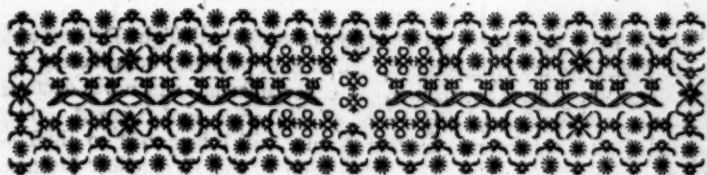
At Exempla ex sacris literis vel praxi primitiva petita, non habent vim legum obligantem.

Ergo Instituta circa res sacras, huiusmodi exemplis (utpote non-legibus) non tenentur esse per omnia conformia.

Paucula hæc rite ac debite pensitata palam facient, omnia Borneio tanto cum apparatu prolata, contra superius pronunciata in præfatione nostra uberius exposita, nihil quicquam habere ponderis aut momenti; at in fumum spumamq; prorsus abire.

E R R A T A.

P. 10. l. 29. r. *θιός*, l. 32. r. *καταδραγν* P. 33. l. 3. for *τὰς ἀν-* r. *τὰς ἀν-* P. 43. l. 23. r. Defence of, P. 52. l. 19. r. *ipse*. Cum aliis minoris notæ.



T H E
P R E F A C E.

*Addressed particularly to the Gentlemen and others of the Presby-
terian Persuasion in L I V E R P O O L.*

G E N T L E M E N,

AS many of you as remember the Time when so trifling an Event as my Conformity happened, may perhaps also remember that that Step of my Conduct had no Manner of Relation to any Quarrel or Misunderstanding with any of your Profession; but that contrariwise, the Chief of my Prospect for the Advantage of my secular Affairs, might justly seem to depend (as it did) upon the Interest I had with some of the principal Persons then in Town of that Character.—— I beg Leave now to declare the Affair really was so, and that my Conformity was entirely the Result of a Train of the most disinterested Reasoning I had for some Time prosecuted; the same as described in the Preface, and upon which I had taken Opportunity of debating with Gentlemen and others of the most eminent Character, both of the Ministers and Laics of your Communion. The Result was the Establishment of a disinterested Conviction, that it was my Duty to become a Member of the Established Church.

AND I desire you, Gentlemen, will believe (*what you may easily reply is not worth your Consideration*) that I had not in Consequence of this Change of Conviction and Conduct, the least Diminution of that Esteem, Regard and Friendship I before had with a valuable Number of your Character and Society,

A

I HAD,

I HAD, more than once, on Occasion of accidental slight Debates with learned Men of your Persuasion, proposed to have published our different Apprehensions, for general Satisfaction and Entertainment, which was declined *from the Consideration of Difference of Character and Hazard*. This superseded all Consideration of that Nature, till I happened to think of writing against the *Socinians*, in Vindication of the Evangelical Doctrine of Salvation by the Merits and Sacrifice of Jesus Christ. On this Occasion I easily conceived the Design of taking the Opportunity described in the Preface, to write an Apology to the Dissenters for my leaving their Communion, which I endeavoured to do entirely in Consistence with that Calmness and dispassionate Regard to Truth, which should attend all Debates; and with that cordial Esteem and Friendship mentioned above. And I think this Reply, and whatever is or may appear disagreeable in it, must be wholly imputed to Mr. Bourn's (I apprehend imprudent) Resolution to publish his Conceptions, without allowing himself to consider how far they were inadequate to his Intention and Profession.

THIS, Gentlemen, I take the Opportunity of saying to you, as it was necessary to write a short Preface, to give you and others an Account of so uncommon and irregular an Affair, as is the Publishing of a Preface to a Book, which hath not yet appeared, nor perhaps ever may, (though the Contrary is designed.)

THE Beginning of this *Reply*, hath, in some Sort done this, by relating how Mr. Bourn came to have the Opportunity to read the Preface to which he happened to find in himself, and to indulge an Inclination to compose and print his FREE and CANDID CONSIDERATIONS, as an Answer, &c. His publishing whereof, made it, in some Sort, necessary, the Preface itself should appear, though the Book it is designed to be prefixed to, is not yet compleated; some embarrassing Occurrences having, hitherto unavoidably, intermitted my Attention thereto. But, having, in the mean Time, had Opportunity to compose the Preface; upon the favourable Censure of some Gentlemen of great Ingenuity and Learning, I caused an Impression thereof to be made, more numerous than I designed for the Book; that as it is upon a different Subject, some such might have an Opportunity of reading it, as might not be equally disposed to the other. So that a Few of the Copies thereof were given out without Publication (none sold) before I happened to put it into Mr. Bourn's Hand.

I HAVE, in the *Reply*, acquainted my Readers, that upon my Perusal of his Manuscript, I rather, as far as I durst, dissuaded him from printing it, (especially without Correction of some Things I thought improper) as I believed it would not be of much Honour to him, being by no Means adequate to the Purpose he pretended it to be for, though I told him I believed it would sell. His Book is no more than a pretty handsome Collection and Representation of the most common-place Topics usually urged in popular Vindications of Non-conformity; but bears no Manner of Proportion to the Scope of my Preface, nor so much as enters upon any Thing like a serious, hardly a superficial Consideration of that Summary, decisive Argument, which I have there advanced in Justification of my Conduct, with Respect to Conformity, contrary to my Education, and of Conformity in General:

General: Against which, upon the maturest and most disinterested Deliberation, I could, (I can) think of very little, or rather nothing at all, which may properly be alledged. In which Opinion I the rather indulged myself, as I found I was therein under the Protection of several very eminent Writers, who had supported the same Argument; but especially those two great Oracles of Political Learning, *Grotius* and *Puffendorf*: And as the whole Reasoning (whereby this Question is so fully determined, and in so small a Compass, which hath otherwise produced so many Volumes) is little more than an Explication of that undeniable and self-evident Position, or Political Maxim, *That the Sovereign Power in every State, may (with a disinterested View to the publick Good) institute any Thing which is not (or which upon the most impartial Examination does not appear to be) contrary to any Divine Law.* But however clear and undeniable this Principle is, Mr. *Bourn* thought the elegant Arrangement, he had made of the STRONG SUPPORTS of Non-conformity, would be sufficient to defeat all its Efficacy, especially by the Continuance (contrary to my Advice and Request) of all the Irony and Sarcasm, wherewith he had embellished his Composition, which he *very wisely* judged absolutely necessary to keep up the Edge and Force of his Reasoning. This was the only Reason of whatever Asperity may appear in my *Reply*, all which is my Aver- sion, as being rather against, than of any Use or Advantage to the Propagation and Support of Truth; but I apprehended myself under a Necessity of conforming, so far as I have done, to the Mode and Style he had *pre- scribed* me.

BUT even this, he or his Friend, (as he acquaints us) to whom he committed the Care of the Impression, thought not yet sufficient, without attempting to throw a Reproach upon the Preface and its Author, by pre- fixing an Advertisement to his Book in these Words.

LIVERPOOL, Sept. 1755.

ADVERTISEMENT.

"THE Preface which gave Occasion to this Letter, as well as the Book to which it belongs, were printed sometime ago by the Author himself, and have been privately and separately put into many Hands, though they were never regularly published."

UPON the coming out of Mr. *Bourn's* Book, I published the Remarks mentioned P. 6, 7. of this *Reply*, wherein, among other Things, I wrote to this Effect. Pray give me Leave to ask, for what Purpose you have prefaced your Book with an Advertisement, which is a plain downright Falshood? The Book you mention is not printed; there wants the whole third Section, which I am afraid will prove (contrary to my first Intention) nearly as long as the Second. And again: I shall be taken by that Advertisement to have printed some Scandalous Book, I could not face the Publication of, nor even trust the Printing of it to any Hand but my

own; and given out the same in a cautious, private, clandestine Manner, to avoid publick Reproach, or perhaps some severer Animadversion.——Does not (pray judge impartially) does not the Letter of your prefatory Advertisement plainly imply thus much?——and yet it is every Word false.——I printed the Book (so much as is printed) myself, only because I could not otherwise get it done; there was not a Hand in Town, could manage the Greek and Hebrew Types. The Preface was printed by Mr. S——. The Work was delivered privately out to a few, only because it was imperfect.——What a Difference now there is betwixt this Account and your Advertisement! And yet Mr. B——they will have them to be both alike.——How much Malignity may from Ignorance, Pride and Prejudice, be shewn about a mere Trifle. The Reader will see the Case plainly. Yet the last mentioned Gentleman persists to represent the Thing in his own Way, which is too low and dirty to be taken Notice of by my Pen. I have begun with him the Method our blessed Saviour commands in Case of Offence, whereto he hath not thought fit to make any Reply or take any Notice of it, so I leave him to his own Conceptions.

THIS Account contains the true Reason of my publishing the Preface in so very uncommon a Manner. And since as others, besides Mr. Bourn, have given themselves an Interest in this Affair, (*how much to their Honour!*) I may be apprehensive of Rejoinders and Surrejoinders, &c. to avoid the Reproach of giving up the Cause, and to weary me into a Silence, in which they may triumph as a Defeat: I hereby declare to all concerned, I will take no Notice of any Thing further upon this Subject, till they shall give a clear, full and decisive Answer to the Preface, whereof I have not the least Apprehension; having such Supports as I mentioned before, and as what they have yet advanced has not the least Part even of an Attempt of an Answer to the principal Arguments.



9 MA 67

A R E-



A
R E P L Y
T O

Mr. BOURN's *Free and Candid*

CONSIDERATIONS.

WHEN I wrote the Preface to my Book, called the
CHRISTIANITY of the NEW TESTAMENT,
I thought it would be a standing and satisfactory Vindi-
cation of my conforming to the Church of *England*, con-
trary to the Course of my Education, against many Re-
proaches I knew I had suffered on that Account. And as
I had, at the Time of my Conformity, shewed a short
Draught of the same Arguments, to several Persons, with-
out having any material Exception made to them; and
as the Preface had been printed, and some Copies given
out a considerable Time, without any Thing appearing
against it, and having had the concurrent Opinion of some
Gentlemen of Learning in its Favour; I was vain enough
to believe it wou'd not have been answered; and that it
would be considered, either as not being worthy of an
Answer, which is sometimes found to be the best Way,

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(and

(and I verily believe some will wish they had so treated my Preface) or as not very obvious to it. But as I happened accidentally to meet with an agreeable, sprightly, young Gentleman, who, at the first Interview, appeared to me well qualified, by Genius and Erudition, to consider the Merits of an Argument; and finding him to be of the Presbyterian (or however Dissenting) Persuasion; and descended from a Gentleman, who, I knew, had been (I believe deservedly) in his Time, of great Character and Reputation in that Way: I happened, in the Freedom of Conversation, to tell him I had wrote such a Thing, and desir'd him to peruse it, and, if he thought fit, to make his Remarks upon it, which he agreed to do. I own I did not expect he wou'd have printed his Reflections, upon a Question, I thought my Representation of, had been pretty much decisive; of which Opinion I still am, and the more so, for his Answer. But he thought fit to engage his Pen, and to publish his Conceptions, which he says (P. 3.) I may, if I please, call AN ANSWER; upon which Manner of Expression, I made an obvious Reflection, in some brief Remarks I published, immediately upon the coming out of his Book. He sent me his Manuscript to peruse, which I did, and wrote him three Letters upon some Part of it, before I was aware he designed it for the Press; thinking to have gone through the whole in that private Way, and giving him some Hints against Publishing it without some Correction. But although I shewed him some real plain Mistakes, he proceeded in his own Way, and printed his Book.

I DID, as above-said, upon its coming out, and to obviate the Effect, such a ~~Specious~~ Work might, and I believed would have, upon some weak and interested Minds, publish some brief Remarks, to shew the very great Insufficiency of the Performance, and that in how agreeable a View soever it might be thought by some, to set the Case, it could not, with the least Propriety be called an *Answer* to my Preface, as not having touched upon, much less discussed and answered the Principal and
fundamental

fundamental Arguments, and upon which the Merits of the Question entirely depend. That is, he had not pretended to shew, Either that the civil Powers might not, with a sincere Aim for the best Administration of the Public Concerns of every State, command any Thing not contrary to the Laws of God; or that the Ecclesiastical Establishment of this Nation, enjoyns any Thing contrary to any such Law.

THIS Observation, as it entirely sets aside the Force of all he hath writ, might justly be esteemed a sufficient Reply; and I should have thought it so, and have given myself no further Trouble upon the Subject; but as I did in my Remarks (I now think, rather too hastily) promise to give him a fuller Reply, to all the Allegations he thought fit to make (not against much that I had writ, but rather) in defence of his own Conceptions, and those of his Party, concerning Church-Power and Policy, and the Danger and Inconsistency of allowing the civil Powers any Influence in the Administration of Ecclesiastical Affairs, I now think myself obliged to fulfil that Promise; not so much out of Regard to the Man, who, I believe, would willingly dispense with my Failure of Promise; but for the Sake of others, who might be induced to ascribe such Failure to some Reason, false in itself, and Prejudicial to the Cause I have, in my own Vindication, voluntarily listed myself as an Advocate for. Upon a nearer and more attentive Consideration of Mr. Bourn's Work, I find greater Reason to be sorry that I did lay myself under that Engagement. Not from any Difficulty I foresee in the Performance, more than merely the Trouble of writing; but as the Style the Book is writ in, will lay me under an unavoidable Necessity of treating it's Author with more Sharpness and Severity, than I would willingly use to any Person. I have elsewhere hinted, more than once, that all Advocates for truth (as all Disputants are or ought to be) should always endeavour to preserve an *Unity of Spirit in the Bond of Peace*; and shew they

are not pursuing any other End, or acting upon any other Motive, than the Establishment thereof, in Theory and Practice. But in this Gentleman's Performance, I cannot avoid seeing so much of the *Cynick Snarle*, (except you'll rather call it *Apish Irrifon*;) so little Regard to the true Merits of the Question, treated or professed to be treated on; so little Observance of the Rights of natural Order and Decency, as well as the Propriety of Controversy; that I wish I could well be excused from entering the Lists, where I must be to engage with, and suit my Defence to such untoward Weapons.

ONE Thing I hope my Antagonist and his Friends will acknowledge. That as I wrote to him, to request he would take some of the *Gall and Wormwood* out of the *Medicine* he had compounded for me, that I might not be under a Necessity of putting such a Quantity of *Vinegar* in my Ink, by Way of Counterpoison, they will lay the Blame of all such irregularity of Style, where it ought justly to lye. And particularly as he promised, in answer to my Request, to do what I proposed, as far, he said, as he safely might, to preserve the Force of his Reasoning, which he hath not done at all.— After these Things premised, I begin my REPLY to his *Free and Candid Considerations*; how properly so called, we shall have Opportunity of seeing further on.

HE says, P. 3. *The Preface required an Answer.* Why? Was it because it had advanced any Thing contrary to General Truth, the Laws of Humanity, the Peace of Church or State, Purity of Christian Doctrine, Holiness of Life, or the general Good of Societies or Individuals? No— But— *As it advances many Things, and those of a momentous Nature, contrary to the Sentiments, which, (he says) I and many others have adopted.* This Motive, as here expressed, is liable to some Animadversion, but so plain as not to need a very particular Treatment.

Selfish Views are too often the prevalent Motives of Action,

Action, but not generally so openly avow'd. I think we should, especially in all controverted Questions, endeavour to set *Self* as much as possible aside, *change Persons*, and represent to our own Minds, in the fairest Light, the Reasons our Antagonists appear to have gone upon.

THIS would, I believe, oft supersede all further Dispute; and determine or change many a Scheme. As the Famous *Bowyer* confesses it did his; who, from a disinterested Attention to the History of the Christian Church, from its first Foundation, instead of establishing the essential Doctrines of Popery, as he intended, and doubted not he should have effectually done, found himself obliged (from the irresistible Evidence of Truth) to turn his Pen to the Defence of the Protestant Religion, and of the Reformation of the Church from the Errors of Popery.

P. 4. and 5. My Respondent seems to value himself upon his happy Freedom from all Prejudice of Mind, he might otherwise have been unhappily under, by his having never read the Writings of *Arius* or *Socinus*, *Luther* or *Calvin*.——I envy him not this Immunity. But might he not have been as well qualified for the Province he hath voluntarily undertaken, had he been a little more acquainted with the Sentiments and Writings of those Men, and not depended wholly on the Force of his own natural Genius, *how great soever?*

But why does he say of my Preface, p. 5. *It may be of Service, as you say, particularly to the Jews*: Did I any where say so? This is, perhaps, the first Instance of that contemptuous Sneer he hath shewn so much of. I trust there is not in all my Work so much as this one Instance, to give me a Title to the Place so kindly assigned me, *in the Seat of the Scornful*, p. 80.

And yet were the *Jews* free from that Cloud of Prejudice, that Vail, which seems to be judicially over their Minds to this Day, *in the reading of the Law and the Prophets*;

phets; could they allow themselves to attend to free Reasoning, upon their own Scriptures, they might perhaps receive some Benefit from some such Performance, as I aimed mine to be, and obtain a better Idea of the Character of the MESSIAH, and his Errand into this World, than, not only they, but many Professors of Christianity seem yet to have.

WHETHER the Number of those who reject the Doctrines of *Redemption, Propitiation, &c.* be more or fewer, I have not undertaken to shew, but have in the General, with others, my Superiors, complained of the Prevalence of the Socinian *Heresy*, and if there be any Reason for that Complaint, it will justify the Intention of my Undertaking: Whether the Gentleman pointed at be one of that Character, I don't affirm; but I think the Reasons I have described were more than sufficient to give Credit to the Account given me, and to ground my Persuasion upon.—Why should People be so industrious to shift off, and avert, in Words, a Charge, their Actions plainly avow? Why do they appear to halt between two Opinions? *If Jehovah be God, follow him; but if Baal, follow him.* If Jesus Christ be only a Prophet sent to teach the Laws of refined Morality (the *True Religion of Nature*, as the Gentleman call'd it) let them avow the Doctrine openly and freely. *Truth needs no Covering.* If he came to be a King and a Priest, as well as a Prophet, as the Scriptures fully teach; if he came *to give his Life a Ransom for many*, Matth. xx. 28. *λύτρον ἀντὶ πολλῶν*; *to give himself a Ransom for All*, 1 Tim. ii. 6. *ἀντὶ λύτρον ὑπὲρ πάντων*; *to purchase to himself a Church with his own Blood*, Acts xx. 28. *ὡς περιποιήσατο (ὁ θεὸς) διὰ τοῦ ἰδίου αἵματος*; *if we be reconciled to God by the Death of his Son; having by him received the Atonement.* Rom. v. 10, 11. *διὰ τὴν νῦν τὴν καταλλαγὴν ἐλάβομεν*; *If we have been made sin* (or rather a Sin-Offering) *for us, who knew no Sin*, 2 Cor. v. 21. *ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν*, (this Word is mostly, if not always, used in the Greek Translation,

for

free and candid CONSIDERATIONS. 11

for the Hebrew **חַטֹּאת** Sin-Offering) that we might be made the Righteousness of God in him; in short, if He be a Propitiation for our Sins, (*ἱλασμός ἐστὶ περὶ τῶν ἁμαρτιῶν ἡμῶν*, 1 John. ii. 2. and 4. 10.) let them, in the Name of God, rejoice in this Salvation, let them proclaim this loving Kindness of the Lord in the Assemblies of the Saints; and make known the Glories of redeeming Grace; ascribing with the Angelic Choir, *Glory to God in the Highest, for that Peace on Earth and that good Will to men*, which the Redeemer came to bring the glad Tidings of. Let them in the Church on Earth speak and preach the Praises of redeeming Love, in Concert with the glorified Saints in Heaven, who have washed their Robes, and made them white in the Blood of the Lamb, Rev. vii. 14. who are elsewhere described as falling down before the Lamb, Rev. vi. 9. singing a new Song and saying, *Thou art worthy to take the Book* (the Book of the Counsels and Decrees of the most High, *Hamm. Pol. cæt.*) *and to loose the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Tribe, and Tongue, and People, and Nation*; and in the 11 Ver. the heavenly Angels are described as joining in the same seraphic Song of Praise and Hal-
luiah, even Myriads of Myriads, and Thousands of Thou-
sands, saying; Worthy is the Lamb that was slain, to
receive Power and Riches, and Wisdom and Strength, and
Honour and Glory, and Blessing, &c. If I say these Doc-
trines, as plainly laid down in very many Places of the New
Testament, besides those above recited, be to be understood
of the Mind and Will of God made known to the Sons
of Men; and if these prophetic Descriptions of Songs of
Praise, by the heavenly Host, to the Almighty Father,
and to the Lamb slain from the Foundation of the World,
given by the Inspiration of the most High, to enlarge
our Conceptions of the Mercy of God, in the **Sacrifice**
and Death of Jesus Christ; let not the Ministers of the
Gospel be slack, upon every Occasion, to declare their
 joyful Concurrence in a grateful Acknowledgement of so
 great a Blessing.

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IN p. 6. there is something of a Mistake (which I fully explained, in a Letter to him upon my reading his Manuscript) in these Words: *Omission I suppose you mean*: How complacent he is in obstinately supposing me, inadvertently or designedly, guilty of such a monstrous Blunder, as to confound two Ideas so very different, not to say contrary and inconsistent: But I think this Imputation, Gross as it is, is not so contrary to all Decency and Politeness, as the *Apish Sneer* we shall find so much of. See p. 6. of the Preface. A small Attention would have shewn my Critic Respondent, that the DECLARATION there meant was my own Declaration just preceding: If any Christian Minister, &c. and this makes the Sense and Connection easy. But it is very obvious to note, throughout this *learned and elaborate* Performance, a pretty uniform Endeavour to represent Things, as *absurd, ridiculous, inconsistent, inaccurate, improper, &c.* doubtless from a strong and *well grounded* Assurance, that these Imputations would depreciate the Argument, and meet with the ready Concurrence of those he wrote for, in Applause of his *just and laudable* Endeavours. A great many People, not much celebrated for profound Reasoning, are very capable of Irrision. And yet I think he pays his Readers but a poor Complement, in supposing them capable of readily believing a Writer, of only common Sense, could so easily make so plain and so gross a Mistake. But this is too common an Artifice of incompetent Advocates, to supply the Defects of their Logic, by Reproach and Inveective, and sacrifice Truth to the false Embellishment of their own Character. Had the Gentleman, who, I believe, added the Appendix, in *Commiseration to the Author*, been duly consulted, (if I be right in my Guess of the Person) would have dissuaded the publishing this Passage.

THE Author of *Free and Candid Considerations*, may feel by the Letter of his Text, to resent my Treatment of his *Minister* with too much Respect, p. 6. But don't concern

concerned, he means nothing less. This whole Paragraph is an Instance of that *Cynic Snarl* I have mentioned above. I esteem the Gentleman pointed at, as a Person of masterly Sense and Learning, and of unrepachable moral Conduct; I wish the Character were more universal, especially in People of his Denomination of every Order. But let not the **candid Gentleman** affect giving himself too great a Concern. I thought not, nor do I yet think the Gentleman or his Advocate (**to whom I don't apprehend he'll deem himself under any mighty Obligation**) of Consequence enough (to borrow one Flower of his Rhetoric) to have a Title to so much of my Labour or Concern. But I am not ashamed to own: I was under a very great Concern to see Truth *so wounded in the House of her Friends: To see the Son of God trodden under Foot, and the Blood of the Covenant wherewith we are sanctified* (have the Privilege of being admitted into the Character of God's peculiar People, *Deut. xiv. 2.*) *treated as an unholy Thing; to see that Purchase, which the Redeemer made out of every Kindred and Tongue, and People and Nation, by his Blood, unto God and his Father, as cited above, not thought worthy of the least mention in the Catalogue of Blessings and Immunities, published to Mankind, and enumerated as accruing by the Gospel of Christ; and that Redemption, which is made the just Object of the Halleluiahs of the triumphant Saints in Heaven, not thought worthy of any Notice in an Assembly of the Saints on Earth: This, I acknowledge, gave me a Concern, which determined me to contribute my Mite (*si quid est in me ingenii, quod sentio quam sit exiguum*) to rescue that evangelical Doctrine of Redemption, and Expiation, from the Contempt I apprehended it to be treated with. This was the Motive, my only Motive of engaging in that laborious Undertaking.*

P. 6. Mr. Bourn reproaches my Presumption, for venturing to remark upon a Sermon, &c. from no better an Idea, than what I could retain in my Memory, by a bare

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Hearing of it: To which I answer; that the very short Memorial I have ventured, not without some acknowledged Diffidence, to give of that Performance, I think may be better reconciled to Truth and good Sense, than the very out-of-the-way Question he asks on that Occasion.

I SAID I would not pretend to give a perfect and compleat Account of the Sermon, &c. but in what I said I *would keep strictly to Truth*. Upon which he asks, "How is it possible to keep strictly to Truth, in the Repetition of a thing, unless the Account be perfect?" A plain Attempt to show more of the Absurd! In this Question, I think, my dear Doctor has rather a little mistaken, overshoot and exposed himself. — This is one of those Questions which plainly imply a Negation, and yet I shall be able, I hope, to give it a clear Solution in the Affirmative. — Some Questions are better answered by Examples than verbal Definitions. E. G. If I should write from L. Clarendon's, &c. Account of Oliver Cromwell, that he was a very great Statesman and Politician, and a very prudent and valiant General; I think I might be allowed, in that Account, *to keep strictly to Truth*, and yet my Account of the Man would be far from perfect. Take another Instance. A very agreeable young Gentleman gave me an unexpected Call some Time ago; of whom, from a short Conversation I was, and am persuaded I might, *very consistently with strict Truth*, say, that he is a Person of fine Sense and Erudition (*tho' in this I have had the Mortification of being since contradicted*;) but however, some Things which have since occurred, convince me that this Account (however strictly agreeable to Truth) is very imperfect. You see, Sir, what Trouble you have put me to, or rather, I may say, I have put myself to, in setting you to Rights in many Trifles, that have not the least Pertinence to the Question. But if one will be Imprudent enough to undertake to follow an *ignis fatuus*, there's no balking the Pursuit.

P. 7. How arch the Gentleman is upon my Commendation

dation of the Prayer! What would he have said, had I discommended it? He asks, what then was the Fault?—He has himself mentioned the Fault. And I, like an obstinate Fool, still insist on it, after his kind Admonition, that it was a great and unpardonable Fault in that elegant Performance, in the Circumstances before noted; that there was nothing, not a Word, relating to that grand Transaction and Event, the Redemption of the World by Jesus Christ; nothing relating to the Doctrine and Scheme of Christianity, except the very close of the Prayer: *Through Jesus Christ, &c.* abating which, the whole might have been composed and pronounced by any learned and devout Jew, Pagan or Mahometan, as mentioned in the Preface. Now, I refer it to the Consideration of the CHRISTIAN READER, whether there are not a great many illustrious Particulars of Blessings received, to be acknowledged, and Mercies to be prayed for, arising from the Doctrines of Christianity, particularly as a Scheme of Redemption and Propitiation, which no Jew, Turk or Pagan, upon the Principles of his own Religion, nor any Infidel whatever, upon the Principles of Natural Religion, could conceive or express. This, Sir, was the Fault; and the Excuse pretended for it a little further on, is vastly unequal.

BUT I desire here to observe one very remarkable Thing (and which no Christian who reads with Attention, can omit observing;) with what a contemptuous Sneer he answers his own Question (*what was the Fault?*) in these Words; *Why, that grand One of omitting your favourite Doctrine*; treating the Heavenly Doctrines of Redemption and Salvation, published to the World by Jesus Christ, as a singular, absurd, whimsical Opinion; of a very obscure, despicable, silly, out-of-the-way Fellow, not worth Notice or Regard. *Your favourite Opinion!*—Sir, it is my favourite Opinion. And I say with the great Apostle; *God forbid that I should glory, save in the Cross of Christ.* I do glory, and I hope I shall, to all Eternity, glory and triumph, with all the Ransomed of the Lord, who shall return and come to Zion, with Songs and everlasting Joy upon their

Heads, in the triumphant Recital of the glorious Purchase of the Redeemer's Blood.—Yes, Sir, **this is my favourite Doctrine**, and in Comparison of this glorious Addition to your *favourite Doctrine* of the *True Religion of Nature*, (which, by the Way, without the coming of Christ and the publishing of **his Gospel**, you never had had: As his Lordship of *London* hath most elegantly shewn.) In Comparison, I say, of this, I shall always count all my own Righteousness, the highest Improvement of the Law and RELIGION of NATURE, (which yet is essentially necessary to the Christian Character) to be of no Manner of Value or Account, for the *Excellency of the Knowledge of Jesus Christ our Lord; for whom I would suffer the Loss of all Things, and count them but Dung, that I may win Christ, and be found in him; not having my own Righteousness, which is of the Law, (the utmost Perfection of the Religion of Nature) but that which is through the Faith of Christ, the Righteousness which is of God by Faith, &c.* Phil. iii. 8, 9.

As to Mr. Bourn's Question in the same Page: *Must a Minister be condemned in the Gross for missing in a Prayer or Sermon the Name of Christ, or a single Doctrine of Christianity? &c.*—Sir, give me leave to ask freely; Don't you by this Question plainly make an Appearance of denying or evading the Charge which I am appearing to make upon Mr. —, of not asserting, maintaining, believing, preaching the Doctrines of Atonement, Redemption, &c. essentially belonging to the Gospel of Christ? Can you with an upright Heart do that? Will he avow your Defence? Will you or He openly declare your Avowance and Belief of the Redemption of the World, and the Propitiation or Atonement of the Sins of Mankind, by the Sacrifice and Death of Christ; as those Words are, according to the plain and literal Sense, usually understood? If so, I believe our Controversy is at an End. But, I think, neither the one nor the other will do that. But you'll say: What Right have I to propose those Interrogatories?—None at all. Let us go forward.—To the Question above, I answer then: There is a good Deal of Difference between a Sermon and a Prayer,

Prayer. Of the former I shall here say nothing: But I freely own, I believe, the Minister who prays extempore, obnoxious to a very great and just Censure, who, in the Circumstances as described, p. 13. did not as there related, in the least adapt his Prayer to so grand an Occasion. This Omission was, I think, as absurd, and more absurd (pray lend me this pretty Word for once) than if, on a Day consecrated and appropriated for the solemn religious Commemoration of some signal national Deliverance, there should not be a Word, in all the religious Office for the Day mentioning, or any how relative to that providential Favour. Or, as if the *Jews*, in their religious Festivities of the Passover, should not make the least mention of the Afflictions of *Egypt*, and their Deliverance from them. And I am not ashamed to own, that the other Omissions he mentions, of praying for the King, and the Magistrates, &c. would be liable to some Exception; as it would be very odd, in the public Offices of Religion, not to pray or return Thanks for the Peace and Prosperity of the Community, &c. But these Considerations bear no Proportion to that of the Redemption of the World, by our Lord Jesus Christ; “**who suffered Death upon the Cross for our Redemption, and made there, by his one Oblation once offered, a full perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World.**” *Comm. Serv.*

I own it appeared something strange to me, that that Gentleman, or any other Minister of the same Faith or Persuasion, should seem to apprehend his whole Church, so entirely brought over to his own Opinion; as that he should not think it necessary, in point of Prudence, Gratitude, or good Manners, to suit some Part of his public Office (though with some little of the *Equivoque*) to the Sentiments of such Dissenters.

P. 8. WE are got at last, with a good Deal of Difficulty, to the Sermon, tho’ not yet quite to the Subject we should have begun with, and to which all the rest is very little

little appurtenant; and for that Reason, as well as others, not very hard to be guessed, I have passed some Things without any particular Notice.

IN p. 9. I find myself embarrassed with another of Mr. Bourn's witty Questions or Challenges.—I wish it might have consisted *with the Force of his Reasoning*, to have left out these foreign Digressions, which I own, I think, it might.—Speaking of Sin and the Guilt of Sin, he says—separate them if you can, — *I think I can*. If Sin be considered merely as an Act of natural Depravity, and without all Regard to Law or Government, then upon the taking away of Sin, or of the natural Depravity, by Superinduction of the prevalent Habits of Virtue or inherent Sanctification, the Punishment also ceases, which I suppose upon this Scheme of Theology, is to be considered not as a judicial, but only as the natural unhappy Consequence of Immorality; and thus, I think, the Terms Sin and Punishment are used in a less proper and rather a figurative Sense. But,

If Sin be considered properly, as the Transgression of a Law imposed upon moral Agents, by a rightful Sovereign, whereby Punishment becomes the judicial Consequence of Transgression; as the Scripture plainly describes the Reason of the Almighty's Dealing with Mankind. Then, supposing moral Depravity and the Defection of the original Habit of Holiness, naturally or judicially consequent upon Sin; the Sinner becomes thereby unqualified to render a compleat Obedience to the original Law, and so liable to the Punishment of Sin; and were not that the Case; as subsequent Obedience does not, by any primitive Right or Necessity of Nature, or universal Reason of Government, take away the Guilt of a former Transgression, and much less when the moral Faculties are depraved; in this Case also the Sinner is liable to the Guilt and Punishment of his Original, and of every subsequent Act of Disobedience; which Guilt can only be removed by the Act of the Sovereign, relaxing or dispensing with the Punishment threatened;

threatned; and that either in the Way of mere sovereign Grace, or in Consideration of something done or suffered by, or for the Offender, by Way of Reparation, Satisfaction, Propitiation, or Atonement, for the Guilt and Demerit of the Transgression. And thus the Punishment is considered not as a physical, but as a judicial Consequence of Sin; and altho', whom he justifies, them he also sanctifies; yet the Pardon of the Guilt, and the Removal of the Depravity, are two different Acts, subsequent the latter to the former, not by natural Necessity, but by the sovereign Appointment of the most High, in the Dispensation of the Grace of the Gospel; the former being in the New Testament represented under the Ideas of *Redemption, Pardon, Atonement, Justification*, &c. the latter of *Sanctification*, by the Renewal of the Divine Image, lost by the original Transgression, &c.

AND this Description, which separates the Consideration of Sin and Punishment, is suitable to the Ideas of Atonement by Sacrifice, given and instituted by the Almighty, under the Law; and to the same Ideas, from original and universal Tradition, in the Pagan Theology; and equally suitable to the Method of Restoration of Mankind to the Favour of God, by the Death and Sufferings of Christ, as the great Sacrifice of Atonement, under the Gospel, plainly described in the New Testament; as I have endeavour'd to explain and confirm in my Book.

P. 10. l. 7. Still more witty and important Interrogatories or Remonstrances, — *You tell us not one Truth that was not comprehended under them.* — Of great Importance this to our Question! He complains of the Length of the Preface, and yet blames it for not being needlessly much longer! very consistently! — But yet some Things are expressed, which are essential to the Subject, and not comprehended in his Dissertation, which I would not here repeat.

P. 11. l. 4. *Why should this (he says) be looked upon to be the*

the most important Part of the Sermon? Anf. It appeared so to me, which is all I said, and need not tell why, it is nothing to the Question.

HIS Analysis of the Sermon I don't blame. I take Notice, that that Part of this critical Performance don't seem to imply or complain of any Mistake or perverse Representation, in my summary Account of the Sermon; and so the Complement he made me, in p. 6. might have been spared, which would have saved the Trouble of my answering his very pertinent and critical Question.

BUT suppose the Sermon, as excellent in other Respects as you please. I think I may still insist on it as a very great Defect in a Sermon composed and uttered with great Oratory, purposely to explain and describe the Freedom and Blessings granted to Mankind by the Gospel of Christ, not to have mentioned *this* of being delivered from the Guilt and Punishment of Sin by the Death of Christ, so oft and so plainly taught in the New Testament, except you can shew, that that Idea does not belong to the Scripture-Scheme of Christianity; as some Heretics have asserted, or that it is a Part of natural Religion. I wish the Gentleman would here apply his elegant Allegory of *the Cap sitting and putting it on*, mentioned elsewhere.

THE Imaginations of young *Folk* are apt to run wild. *The Author* imagines *I was then a late Convert*, &c. This has about as much Pertinence to the Question, as other Things of equal Elegance already noted. I might imitate his polite Allegory just mentioned, and say, *well guessed of an Old* —. I have a good Deal of Reason to believe, I then had been as long in the Church, as he had been, or perhaps as long as he has yet been in the World. And for that Reason, had a Right, merely on Account of natural Decency, to Treatment of some little Gravity, and not in such a puerile, ludicrous, and Merry-Andrew Manner.—At the Bottom of the same Page is a Piece of Wit and elegant

elegant as the former, about a *magnifying Glass*, and a *speaking Trumpet*.—I had no need of the former, nor the Preacher of the latter, nor can I think the last mentioned Machine will be of any great Use to the Author, so long as the free and *candid Considerations* shall be read, nor is either of the least Use to our Enquiry. But none of these witty Impertinencies could be spared; they were all necessary, essentially necessary to keep up the Force of his Reasoning; otherwise he would *as he promised*, have taken them out. Miserable reasoning, which needs such Supports!

HE says, I have committed the Word *Authoritatively*.—I thank his kind Admonition: But I left out the Word purposely. I was foolish enough to think that RIGHT implied AUTHORITY; and that for Example, whoever hath a *Right* to prescribe, hath Authority to do so; *separate them if you can*.

I THINK we are, with much Labour at last got over these troublesome preludious *Refinements*, which have, as above said, no Manner of Relation to the Question debated. He seems now, in the 12th Page, willing to enter upon the Subject of our proposed Enquiry, in which cordially join with him.

BUT as in the Prosecution of this Part of my Reply, I shall be obliged to have frequent Relation to the Authority and Obligation of the Laws of the State, I think it convenient, for easier Reference, to digest what is proper to be remarked upon that Subject, into the following Propositions.

1. No Society of Men can subsist, or answer the Ends of its original Constitution, without some Rules or Laws established, for the Regulation of the Conduct of its Constituents, relating to the Affairs of the Society. This has been so universally allowed in Speculation and Practice, that it may pass as an Axiom. I think it has hitherto escaped the Correction of my learned Respondent.

2. ALL Mankind, tho', as hath been said, with respect to

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the Almighty's Government, as sovereign of the Universe, they may be considered as one grand Society, Civil or Sacred, or both; Yet, with respect to Human Government, they never, since the general Dispersion, were, nor is it likely ever will be, considered as one Society, under the Administration of one Body of human Laws. And therefore; (p. 1.) every separate sovereign Society must have a peculiar Set of Laws, for its own Administration.

I HAVE no Occasion here to mention the *Jus Gentium*, whereby Controversies relating to Right betwixt Nation and Nation in general are determined, rather by a tacit Consent, than under the Influence of any humane sovereign Authority.

3. THE Laws of all human Societies must be subordinate to, and consistent with the Laws of God, as Sovereign of the Universe, as the same are known by the Evidence of natural Reason, or by Revelation: As the Laws of every subordinate Society must be consistent with the Laws of the sovereign Society, whereof it is a Part. This is so plain, that it may well pass for a Maxim or Fundamental Axiom of humane Government and Policy. And hence it is certain,

4. THAT no human Power, Personal or Collective, hath or can have a Right to institute or enact any thing inconsistent with the natural or revealed Laws of the Almighty; that is, as *Grotius* hath laid it down; no human Power hath a Right either *Dei jussa vetare*, or *Deo vetita jubere*; either to forbid what God hath commanded; or to command what God hath forbidden.

5. ALL humane Government is, or ought to be, originally instituted and perpetually supported, in Order to the best Establishment and Preservation of the public Welfare of the Society; and consequently, the sovereign Power hath a Right to make such Laws for the Regulation of ALL SOCIAL AFFAIRS, as, upon proper Deliberation, shall appear best conducive to the public Good, always consistently with all known Laws of God, natural and revealed.

6. GOD

6. GOD cannot be the Author of Inconsistency, Contradiction or Confusion. These are plainly Imperfections contrary to eternal Reason, that is inconsistent with the Agency of infinite Power, Wisdom and Goodness.

7. THE most High hath not thought fit to institute particular Laws, or Systems of Laws, to answer the various emergent Conveniencies, Exigencies and Advantages of human social Affairs.

8. THEREFORE, as the Almighty hath made sociality essential to human nature, (probably in its first Institution, but most certainly since the Fall, and in the Condition it now is) it is absolutely necessary, (p. 1.) that social Laws be formed in every Society, by the Exercise of human Reason: And this must be done, either by the Appointment and Direction of one Man, who by natural or acquired Superiority of Wisdom and Power, hath a right of Legislation in himself; or by the Concurrence, Consultation and Consent of the whole Society; or by Persons of superior Wisdom and Influence, selected and deputed by Consent of the Majority of the Society. And these three different Methods of Legislation have given Names to three different Modes of Government, called in our Language, by Words derived from the *Greek* Tongue, *Monarchy*, *Democracy* and *Aristocracy*, which are liable to be multiplied by Division or Composition.

9. UNDER a Monarchy the whole Society is to be determined in all things, not fixed by the Laws of God, by the absolute Will and Appointment of one Man, vested with sovereign Power; and in the other Forms they are to be determined by the Consent of the Majority of those who are deputed for Legislation, unless otherwise originally established.

10. FROM the preceding Propositions, it is evidently necessary, that all Affairs relating to the Society and not determined by divine Authority, be under the sovereign Direction of the supreme Power in every State. For if Affairs of one Kind (for instance *secular*) be to be settled

by one Body of Men, and those of another Kind (suppose **religious**) by another, these two different Powers must either be subordinate, the one to the other, (in which Case the Supreme Will have a Controll upon the Actions of the other, and therefore they will be in effect but one Sovereignty;) or they must be co-ordinate, and each absolute and independent, in which Case there will be unavoidable Occasions, in which the Legislations and Executions or Coertions, will be interfering, contradietory and inconsistent; contrary to the Laws of the Almighty, and to eternal Reason. See *Prop.* 6. And hence,

11. As the Regulation and Administration of Affairs relating to Religion and the public Worship of God, hath a Tendency to promote or obstruct the Good of Societies, it becomes necessary, that these shall be under the Regulation of the supreme Power; so far only as not determined by divine Institution.

THIS is that upon which our Dispute principally depends, and its Truth is undeniably established by the 1, 2. 5. 6. and 10. Propositions, especially the last; for if the Externals and Circumstantials of public divine Worship and Religion, are to be sovereignly administered by Men, not under the Coertion of the civil Sovereign, they might order things in contradiction to the Laws, and inconsistent with the Peace and good Order of the Society.

12. FROM divine Appointment and Institution of general Subjection to the Powers that be, which are ordained of God, Rom. xiii. 1. and to Principalities and Powers or Magistrates, Titus iii. 1. It follows, that the Laws of the State have universally an Obligation in conscience upon every Subject, so far as they are not (or after the most sincere, diligent and impartial Enquiry) appear not to be contrary to, or inconsistent with the Laws of God. (p. 11.)

Now to proceed with the *free and candid Considerations*.

IN p. 13. My Respondent after reciting from my Preface,

face, that no Power on Earth, since the ceasing of the immediate supernatural infallible Guidance of the Holy Spirit, &c. hath a Right to prescribe new Articles of Faith, &c. subjoins as a Corollary, that *this tends to prove the Truth of the Proposition, instead of its Falsity*. I suppose he means (tho' I am not quite sure of his *Sense*) that this tends to prove, that no Power on Earth hath a Right to prescribe in Matters of Religion, *universally*. But this is neither FREE nor CANDID. Why should this learned Respondent, by Advantage of superior Genius and Erudition, lay snares to *beguile unstable Souls*; giving people of weak Judgments and strong Affections, pernicious prejudices? He knows very well that Matters of external Administration and Polity are quite different things from Articles of Faith, Sacraments and Rules of general moral Conduct, and they are in the Preface very distinctly treated on. The latter being declared to be Essential and Perpetual, the other Circumstantial, accidental and variable. This is not reasoning or answering, but *evading, quibbling, confounding, darkning, Counsel by Words without Knowledge*, Job xxxviii. 2. Like the *perverse Disputings of Men of corrupt Minds, and destitute of the Truth*. The Tendency whereof is not to establish Truth, and promote Knowledge, but to divert the Attention, and prejudice the Judgment of People, perhaps otherwise not the most capable of, nor the best disposed to an unprejudiced Consideration of the true Merits of the Question. This is with Demetrius and the Craftsmen, from Views of Interest and Prejudice, to aim at in flaming the Multitude; *Acts* xix. 27, 28. and with the Jews at Iconium, *Acts* xv. 2. *To stir up the People, and make their Minds evil-affected against those things, which, to the Attentive and Unprejudiced are clear and undisputable*.

L. 15. HE says, *We should see into the New Testament for that, and not further on*. One might have expected when he had read *further on*, and found the Things demonstrably proved, particularly in the 21st and following Pages, he would

would either have objected against the Evidence, or have erased this Caution, and thrown this Block out of the Way.

L. 21. *The Almighty alone administers the Affairs of the whole World, and of the (Universal) Church.* Here to get a (very poor) Pretence of alledging an Inconsistency, he hath purposely, unfairly omitted the Word *universal*. Let the Proposition stand as I stated it, and it is incontestably true, and not the least Pretence of Reason for his perverse Assertion, of my taking the Administration of Church Affairs out of the Hands of Men. But what is said of one thing he perverts to another, like Children, crossing Questions, and no wonder such a Practice should produce Inconsistencies too Gross to merit a serious Attention or Resolution; *are these candid or free Considerations? Vid. Prop. 2.*

L. 26. Of this 13 Page. He says, *I should be glad to know the determinate Meaning of this Form of external Government, &c.* To this Question I answered in one of my Letters to this Effect: That as the allwise Sovereign of the World, *and of the Church*, hath not thought fit to institute any one Form of Polity, for perpetual Use in one more than the other, and particularly not in the Church, (*Prop. 7.*) whether the same be considered as national, provincial, diocesan, parochial, or (congregational) or of any or all these Forms, in Composition or Subordination. (See *Prop. 1, 2. 10. 11.*) — The external Form of ecclesiastical Polity, may be different, as to the sovereign Power, upon proper Consideration and Advise, shall appear necessary or most conducive to answer the great Ends of the established Religion, (*in these Nations, Christian-Protestant.*) And whatsoever this form shall eventually be, whether under the Sovereign as Head of the Church, by Metropolitans or Archbishops, Bishops, Deans, Archdeacons, Priests or Deacons, Parsons, Vicars, Curates, &c. or else by Pastors, Assistants, ruling Elders, Acoluths, Deaconesses, &c. or by Synods, Convocations

or Counfels, national, provincial, ftated, periodical or occafional, or by Perfons of whatfoever Denomination or Difinction of Power, Character or Authority, as fhall, by the foveraign Power be appointed as above; it fhall be obligatory upon every Subject of the State, if there be no manifelt or *unavoidably-apparent inconfiftence with the known Laws of God*. And every Subject who fhall voluntarily *diflent from*, or refufe or deny his Compliance with fuch Regulation, (except as before excepted) *refifteth the Ordinance of God* (Prop. 10. 12.) *And they that refift fhall receive to themfelves* (κρίμα, Judgment, Censure) *Damnation*. They are the Words of the Apoftle by the Infpiration of the moft High, *Rom. xiii. 1.* get quit of them, or diftinguifh them away, as well as you can, or as you fhall think proper. I have in my Preface, and elfewhere in this Reply, taken notice of prudencial Indulgences, in humane, Chriftian, compassionate Confideration, for weak and tender Minds, which being eftablifhed by Law, become a Part of the Conftitution; and give Privilege and Difpenfation from the letter of the Injunction, ftrictly only to Perfons qualified according to legal Defcription; but may, in Times of general Tranquility be, by connivance, extended further, as the public Safety, Convenience, Benefit and Utility, may feem to require or bear. So that the Execution of penal Claufes, in cafe of Offence, may very prudently be fufpended, as hath long been Practifed in our happy Conftitution, to the great Advantage of the Public; and as in many Cafes of fecular Nature, legal Penalties are very often long indulged to the greateft Part of the Society, from Views of Convenience, Compaffion or *Interelt*.

P. 14. WHAT I have in p. 13. of my Preface mentioned: *That the Church had exifted in the Beginning or firft Ages of Chriftianity, without any Dependence on, or Connection with the civil Powers*. He unfairly endeavours to represent as a Conceffion, fubverfive of my Argument, without taking

taking Notice of the Reconcilement I have made of that Concession with, and even Confirmation of the same. For I have in the same Page observed, that the State of the Christian Church, before its peaceable Establishment, under the Empire of *Constantine* the Great, is a pregnant Instance of the Inconsistency of two independent Sovereignties in the same State; by shewing, that when moderate, good-natured Princes governed the Empire, the Indulgence and Protection of the Church, was one Part of their civil Constitution; and so the two different Powers were in Subordination and Dependence one to and upon the other; but under Princes of different Character, who were violent Enemies to Christianity; the Church was under such Distress as put it in continual Danger of being totally extinct, which would in all Probability have been the Case, had not *the eternal God been her Refuge, and underneath the everlasting Arms*, Deut. xxiii. 27. Had not the most High, for the greater Evidence and Glory of Christianity, exalted his Almighty Arm, in defence of his own Cause, made the Faith and Patience of the Saints, triumphant over all the Powers of Darkness, and so caused the Blood of the Martyrs to be the Seed of the Church. I appeal to every disinterested Reader, upon a fair Consideration, Whether my Antagonist does not, in this State of the Case, rather choose to cavil than answer, and whether this be not a plain Confession, his Part of the Question is not to be supported by Truth and fair Argument, and so is a strong Confirmation of mine.

P. 15. HE says, *Let us examine your Quotations*, and he begins with a Line out of *Homer*. I desire to note; such Quotations are seldom made by Way of Argument in Confirmation, but rather, as I used that Line, by Way of Analogy or Illustration; as I since find the same Line is used by *Grotius*, in the same Sense, which I had not noted before. And this proves I need not be ashamed for having used it, and so far it serves my Purpose well enough. But my Antagonist, by remarking
briefly

briefly on that Line, has made it necessary I should set him a little to Rights, and shew him that it has not the least Relation to the Description the Poet gives in that *Iliad*, of the *Grecian* Chiefs who joined *Agamemnon* in the *Trojan* Expedition, as he insinuates, it being near 300 Lines before the Beginning of that Description. The Line is thus introduced:

Ulysses, at the Admonition of *Minerva*, coming to the *Grecian* Ships, to divert the People from pursuing the false or fallacious Orders *Agamemnon*, pretending a Direction from *Jupiter*, had given them, to prepare for a Return to *Greece*, and to relinquish the grand Design, they had now spent nine Years upon: He courteously advises the Commanders to leave that Scheme, as not yet fully understood; and to the common People he uses his Cudgel; sharply reproving them for intermedling, telling them such as *they* had nothing to do with the Administration of Affairs; thus rebuking them.

Δαίμονι, ἀτρέμας ἦτο, καὶ ἄλλων μῦθον ἄκχε
 "Οἱ σέο φίτεροί ἐισι· σὺ δ' ἀπ' ὀλέμου, καὶ ἀναλκις
 "Ουτε ποτ' ἐν πολέμῳ ἐναριθμῖος ἔτ' ἐνὶ βελῇ·
 "Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοὶ·
 "Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κόιρανός ἐσσι.

which may be thus expressed in *English*,

Sit down y' Scrub, what others say attend
 Your betters; worthless Coward;—You command!
 In Field or Cabinet of no Regard,
 Not ev'ry Grecian is for Rule prepar'd.
 Different Commanders must Confusion bring;
 Let all be ordered only by the King.

THE last Line I cited merely to shew the Concurrence of the Poet's Sentiment with our political Maxims, and that his general Proposition quite agrees with what I have

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advan-

advanced against the Co-ordination of independent Sovereignties, which is certainly inconsistent with the best Order of public Affairs. I am not to doubt but that Mr. *Bourn* aimed to do me Honour by remarking that *I had not thought fit to translate that Line*; as this Remark is of no Manner of Use otherwise. The very learned *Selden's* comparing the supposed Co-ordination of two independent Sovereignties in one State, to the Supposition of two Suns in the Firmament; or two Souls in one Body, is certainly full to the Purpose, though my Antagonist cannot see it, and the Comparison is far from being a Reproach to that great Man, but I cannot say so of every Body. If one were to compare the same Thing to two Moons, supposed to revolve in different Orbits and Periods round the Earth, the Disorder they would necessarily make, in the circumfluent Waters, would not be an improper Similitude to represent the Confusion, such a clashing of sovereign Powers would be sure to make in human Communities and Bodies Politick.—And I know not but that State of Anarchy, which he prefers to either, P. 15, 16. tho' impossible to consist with publick Peace and Order, might be of less mischievous Tendency than the other; and it surely must be a very bad State, that can be worse than Anarchy, where every Man assumes to *do what is right in his own Eyes*.

BUT after all, Mr. *Bourn* is so good as at last to suppose the Co-Existence of two sovereign Powers in the same State may be inconsistent with public Good.—Am I not to acknowledge it as a great and favourable Condescension in him to suppose what, it is well known, the most eminent political Writers lay down as a self-evident Principle and fundamental Maxim.

WHAT an ungrateful Task has he undertaken? to advocate a Cause so repugnant to common Sense? The Schools have a known Axiom by which one might justly be vindicated, in refusing to take Part in such Quarrels, where Obstinacy alone is to be opposed, viz. *Contra negantem principia non est disputandum*.

I HAVE

I HAVE before supposed, that of different Modifications of ecclesiastical Policy, any one might have been originally fixed upon, as should have seemed to the sovereign Power, upon mature Deliberation, best conducive to answer the Ends of Religion, and the Good of the State, consistent with divine Laws. But I cannot help thinking it must have been essential to this original Establishment, that it should be **uniform**, through the whole Community; and not Room given to the Humour and Caprice of some one or a few assuming wealthy Persons, in every Congregation, to modify and prescribe for themselves and the Body, wherein they preside, *as we have known attempted and done; not always with the best success to the Peace of the Publick, or even of those subordinate Brotherhoods.*

A PERSON of a lively Imagination would easily draw a very entertaining Picture of a national Church under such a **Regulation**. And indeed a critical History of the numerous Sectaries and various **Elegancies of Ad-ministratization** during the Reign of the Saints, under the **pious** Government of *Oliver Cromwell*, would not be a bad Ebauche of such a Picture. Upon which I beg Leave to make but this one Remark, for the Entertainment and Instruction of my Friend and his Associates. That after Invention and Imagination had been rack'd and exhausted, by the Numerous, or almost innumerable Experiments at a new *Evangelical universal Form* (or rather a *rudis indigestaque Moles*) of ecclesiastical Constitution, during that whimsical Period; they found, after all, no Rest for the Sole of their Foot (like *Noah's* tired Dove, wasted with roaming over the vast Confusion) but by returning to the Ark of that publick Establishment, which they had before so unmercifully, so imprudently, so unjustly rejected, as a genuine Daughter of *the Mother of Harlots and Abominations*; but which they, after long and very dear Experience, found the only Way to compose publick Differences, regulate all proceedings Sacred

and Secular, and answer all the Ends of civil Policy, and the Christian Protestant Religion.

ALL these Experiments of Ecclesiastical as well as civil Commotion, Confusion and Mischief, concurred to confirm and exemplify the Truth of that political Maxim our blessed Lord Jesus laid down, as resulting from the eternal Reason and Wisdom of the most High: *A Kingdom divided against itself is brought to Desolation; and every City or House divided against itself shall not stand.* And what is a Kingdom divided against itself, if one where publick Affairs are to be administred by two different independent soveraign Powers, be not so?

WERE the perfect Reason of every Thing clearly distinguishable by every Man; and were there no Passions or prevailing personal Interests, to oppose this perfect Reason; the Affairs of the Church, as well as of the State, would be easily administred; as I have before observed in my Preface; but as long as Ignorance, Pride and Avarice exist amongst Men, it will always require a Government very well established, to secure the Affairs of the Church, as well as *other Affairs* of the State, from their mischievous Influences.

FOR the further Illustration whereof, and for my Readers further Instruction in the Merits of this Controversy, it may not be amiss to transcribe from my *Essay upon the Supremacy*, &c. P. 38. a Passage out of *Eusebius*, Lib. 8. 1. reciting a String of Excellencies, which, as that learned Historian informs us, adorned the Pastors of the primitive Church, towards the latter End (if not rather after the Determination) of the Period, I think, generally assigned to that Denomination; while the Ecclesiastical Affairs had the *original Privilege* of being totally exempted from all Cognisance and Jurisdiction of the Civil Power; and under the sole Administration of the Clergy, and which blessed State the same total Exemption could not fail to be always productive of; as is exemplified afterwards; where I have recited a most eminent Instance

Instance of the Effects of that Exemption. 'Οἱ τε δοκῶντες ἡμῶν ποιμένες ἡ Θεοσεβείας Θεσμὸν παρῳσάμενοι ταῖς πρὸς ἀλλήλους' ανεφλέγοντο φιλονεικίαις, 'αὐτὰ δὲ τὰυτα μόνα, τὰς ἐριδας καὶ τὰς ἀπειλὰς, τόντε ζῆλον καὶ τὸ πρὸς ἀλλήλους ἔχθος καὶ μίσος ἐπαύζοντες διάτε τυραννίδας φιλαρχίας ἐκθύμως διεκδικῶντες, &c.

"THOSE who had the Character of Pastors amongst us, rejecting the Laws of our Holy Religion, were enflamed with Ambition against one another, prosecuting only such Things as Contentions, Threatnings, Jealousies, mutual Hatred and Enmity, out of a violent Fondness for Superiority, in Order to Tyranny and Oppression."

HERE you have, dear Reader, a Picture taken from the Life, by a most masterly Hand, of the genuine Offspring of that State of the Church which these Advocates for compleat Reformation, have, for more than two hundred Years, been with the utmost Ardor and indefatigable Application engaged in the Prosecution of, in this Nation. And as they are well acquainted with that Maxim of scholastic Philosophy, *Idem quâ idem semper facit idem.* *The same physical Causes have always the same physical Effects.* We need not be much at a Loss about the ultimate Object of their Prosecution. Tho' I will do them the Justice, to vouch for them, from my own Acquaintance, that I firmly believe the greatest Part of the Body have no such View; that they are from Principle Protestants, and cordial Enemies to Popery; and that it is chiefly from Inadvertency and false Apprehension, and perhaps some little Pleasure in Opposition, that they are pursuing that Exemption of all Ecclesiastical Concerns from the Cognisance of the Civil Government, as the Cause of God and true Religion; which is really, as here laid down, the Foundation, the Corner Stone, the first Principle and main Spring of Popery; not considering themselves in this as the Cat's Paw, in the Hands of a few invisible main Conductors, who are endeavouring to abuse their Zeal for true Religion to the Restoration of the grossest Corruption, Imposition, Perversion and Usurpation.

tion. Such a Zeal possessed the Men of *Affodod*, 1 Sam. v. 8. those of *Iconium*, *Acts* xiv. and those of *Epbefus*, *Acts* xix. And it is as necessary a Piece of Prudence in the Conduct of public Affairs, under the gentlest Treatment of People of honest and virtuous Intentions, to guard against the mischievous Consequence of their mistaken Zeal and ill-grounded Prejudices, as to resist the open Attempts of worse-minded, but not more dangerous Enemies.

P. 16. My Antagonist, *with his usual Modesty*, charges me with making *Grotius inconsistent with himself*.

I HAD drawn out a full Answer to this Piece of Scurrility; but as the Charge is most plainly false and the Quotations exactly true, I drop the Defence, and leave the mighty *Grotius* to struggle with this ambitious Stripling, Believing it will not be in the Power of the little Demagogue to demolish his Colossean Adversary, as *David* did *Philistia's* Champion. **For the Contest is not important enough to engage the Concurrence of Omnipotence.**

I SHALL probably, for equal Reason, neglect to animadvert upon other such shameless and trifling Improprieties in the Process of this Reply.—Such Things have not, as I said before, a Right to a calm Debate. No Man of Sense, would have had Recourse to so mean Artifices, such Apish Tricks, to give Force to his Reasoning, could his Cause have been defended, or could he have defended it, by the Help of just Arguments and manly Ratiocination.

I HAVE had, and shall have Occasion to mention the *Jure naturali* (he says I had omitted) elsewhere in this Reply, as I have also with just Propriety mentioned it in my printed Letter not much to his Honour.

P. 18. AFTER reciting (in P. 17.) my Declaration, *That upon Proof of any Inconsistency of the Requirements of the national Establishment with any Law of God, I would be a Dissenter over again*: He, with his usual Composure and Decency, asks,—*And will nothing less content you?* —

then

then you may continue in your present Situation. A very fair and polite Acknowledgment! And I answer: No. — Nothing less will do. — And my Reason is, because our blessed Redeemer himself, and after him his Apostles and Evangelists, have made Obedience to the civil Laws, or Laws of the State (*Civitatis*) under the preceding Limitation the universal and indispensable Duty of all his Disciples.

If therefore upon Supposition of my deliberate Disobedience to the State, and an authoritative Demand of the Reason of my Conduct, I answer, it is *because the Injunction is inconsistent with such an undisputed Law of God*: I have here an Opportunity to shew a laudable Zeal for the Honour of the Divine Government, and my Resolution of Obedience to his Laws, superior to all human Commands; But if I am not able to render such a Reason, I shall be justly esteemed a Fool, or an obstinate Traitor; a Rebel, and Enemy to my Country. This is quite agreeable to the Defence the Apostles made, for their Opposition to the *Laws of their Country*, *Acts* iv. 19. *Whether it be right in the Sight of God, to hearken unto you rather than unto God, judge ye. For we cannot but speak the Things we have seen and heard*: Agreeably to the Command of their divine and heavenly Lord and Master, *Mat.* xxiii. 3. *The Scribes and Pharisees sit in Moses Seat; all therefore whatsoever they bid you observe, that observe and do.* So far as they acted agreeably to their public Character, and to the Laws of Heaven, they were to be obeyed, and nothing could dispense with that Obedience, but the real or apprehended Inconsistency of their Commands with the Divine Laws; and, I hope, a Christian Protestant Government hath as much Right to Obedience, as a Jewish Sanhedrim.

BUT I have met with some Persons, even of Learning and Philosophy, besides the Gentleman I am now engaged with, who have not scrupled with him to assert, directly or consequentially, that Things relating to Religion, tho' in their Nature allowed to be lawful and innocent, yet by being enjoined by the Civil Power, become sinful and

and unlawful in the Sight of God; and that this alone is a sufficient Reason for Non-conformity. This Proposition was certainly first broached at *Rome*, of whose assumed Supremacy it is visibly a genuine Offspring, and justly ~~therefore~~ thrown out of our Constitution, at the happy Reformation, when the King was declared supreme in all Things, ecclesiastical and temporal. But our Sticklers for a ~~thorough~~ Reformation, think this Article was overdone, and that this Instance of Power should be restored to the Church, that is, to the Priests; or in their Language, to the *sacred Ministry*, or People, or both. But I have never yet had the good Fortune to see the last mentioned Proposition proved; and from the ruinous Effects of its *quondam* Prevalence, in Part recited before, I hope these Nations will never be so abandoned, by the Favour of Heaven, as to have it again reduced to Practice.

P. 18. WE are now come to Mr. Bourn's Knock-down Argument; his *argumentum Herculeum*; whose dreadful Effect if we can but evade or repel, or especially (*whereof I do not despair*) if we can turn it upon himself; I hope we may be comfortably safe from all further Fear of Attack. He says, if we allow the secular Powers to have the Direction and Controul of ecclesiastical Affairs, we may thence infer, that if the said Powers should command our going on a Crusado, or other religious military Expedition, for Recovery of the Holy Land out of the Hands of the Infidels, we must obey: Or, if the same Power should command us to go to the Top of Mount Calvary (*perhaps that where our Lord suffered, near Jerusalem, tho' that he does not say, or its modern Namesake*) not far from Paris, by Way of Penance — (*Do the secular Powers use to enjoin religious Penances?*) — or to confess *there* our Sins: Or if the same Power enjoin us a great many other Things, of like Elegance and Propriety, we should be obliged to obey, &c. This is a fair Representation of this tremendous Argument; an easy Consideration whereof will

will shew how much it is in Mr. *Bourn's* Favour,——
or in mine.——

SUCH Things as those have sure enough been enjoined; and particularly the first, in this and other Nations of *Europe*; perhaps by the supreme civil Powers. But it is to be observed, it was only during the Prevalence of Popery, in its highest Pitch and utmost Extent of Sovereignty. And that since the Wings of that towering ravenous Eagle were clipt by the happy Success of the Reformation, there hath been little Reason to complain of this Sort of sacred enthusiastic Impositions, those military Devotions. I know not what might have been the Issue of the Victory, Prevalence and triumphant Establishment of Popery, in those Struggles which were made against it, in *Germany* and other Parts of *Europe*, wherein our Fathers of this Nation had a glorious Share, in the Sixteenth Century. We should, no doubt, upon the Triumphs of Holy Church have had the Clouds of Ignorance advantageously thickened, and the Chains of our spiritual Slavery most religiously aggravated, by such like Instances of Ecclesiastical Sovereignty. But even, without that, supposing the sovereign Powers of any Nation should require the Concurrence of their liege People, in such a rhodomontado Scheme; I know not how they would excuse their Disobedience, more than in those many Levees which were sometime made, in these Nations, for Vindication of the Sovereign's Right to the Dominions he claimed in *France*, or might happen to claim in any other Part of the World. So that, I am afraid, the Scheme of an ambitious Prince, upon such a View, might prove equally mischievous and injurious to the Nation, under whatever Form of religious Establishment.

To shew the dreadful Force of this Argument, of my sagacious and learned Adversary, I endeavoured, in one of my Letters to him, previous to his printing his Piece, to put it into the Form of a Syllogism thus:

(1.) ' It is contrary to the known Laws of God, that
' any of the Subjects of *England* should be required to go
F upon

‘ upon a Crusado, or other military Expedition, for the Recovery of the Holy Land, out of the Hands of the Infidels.’

(2.) ‘ But if the Administration of Ecclesiastical Affairs be entrusted to the secular Government, they may possibly, in some Time to come, require some of the said Subjects to go upon some such Expedition.’

(3.) ‘ Therefore it is absolutely unlawful for the Civil Powers to have the sovereign Direction of Ecclesiastical Affairs.’

I HAVE, since the first publishing this Syllogism, seen a Letter from Mr. *Bourn*; wherein, with a Deal of *wrathful Indignation*, he calls it a foolish and unjust Syllogism; and he says right, for so it is. But that is not my Fault; and I have this to plead in my own Excuse; that it is an exact Representation of his Argument, to the best Advantage. And unless the first Proposition be true, (which the preceding State of the Case proves it is not, nor is such a Requirement by the sovereign Powers, upon the Subjects of *England*, contrary to the original or revealed Law of God, and *a malum in se*) there can be no Foundation for his Argument; and it is naturally false, especially since so long as we can keep the sovereign Administration of our civil Affairs, both ecclesiastical and secular, out of the Hands of the Priests, which I hope we shall by the Favour of the most High always do; there will never be any Danger of the second Proposition being put in Execution; and therefore the whole Argument will be a mere Nullity; and fit only to fill up a vacant Space in the Author's Pericranium. And thus this frightful Argument, as the Author hath stated it, contrary to all Truth and Probability, is quite stript of all its Terror. But let us, if you please, endeavour, with the Author's Permission, to place it in a truer Light; and, as we say, set the Saddle on the right Horse.

WE all know the Crusadoes, and such like Expeditions, were undertaken and prosecuted, at the sole Instigation of the holy See, under specious delusive Pretences of Religion

ligion and the Glory of God; but in Truth, generally from Views wholly secular, and for the most Part, to divert the martial Schemes of enterprising Princes, from falling upon one another, to the incommoding his Holiness's Affairs, and disturbing his religious Repose, sacred Indolence and Luxury. And it is hardly to be supposed, the secular Princes would ever have engaged in such wild and impolitick Attempts, if they had not had, by the Management of Holy Cheat and Artifice, Ignorance and Superstition enough to believe that the Pope's Consecration of such devout Madneſſes, would render them meritorious of the Favour of Heaven, for the secular and spiritual Welfare of themselves and their Kingdoms. And the other oppressive Effects of spiritual Power and Usurpation, justly complained of, were wholly the Offspring of the self-same sovereign Superstition. And it is plain, that after the secular Princes had begun to shake off those adamantine Chains of spiritual Slavery, wherewith the sovereign Usurper had had Address enough to load them, their Subjects, through the Christian World, were no longer oppressed with such scandalous Impositions.

BUT pray consider—What is, or what then was the Power of *Rome*? — Did it arise from the gradual Encroachments which the secular Sovereigns of the Earth had, from Time to Time, been making upon the Rights and Immunities of the Christian Church,—as the Author of *Free and Candid Considerations* has suffered himself, by a groundless as inconsiderate Prejudice, to believe and assert, contrary to all united Testimony of Truth and Fact; and for the avoiding of the like whereof, in these happy Kingdoms, he hath been exhausting all the Force of his Learning, Zeal and Oratory, to dissuade or prevent all Tendency of the secular Powers towards touching the least Part of the sanctified Furniture or Utensils, with their unhallowed Hands; so far as that they may not be permitted so much as to reach a Hammer for rivetting on those Chains of holy Thralldom?—You'll not find a Man of any Acquaintance with History, who will dare

to affirm such a Thing.—No! That monstrous, overgrown, oppressive and illegal Tyranny, which claims to tread upon the Necks of Kings, and demands from the Sovereigns of the Earth, in Token of Subjection to his spiritual Dominion, to crouch down, like cringing Slaves, and kiss the holy Slipper, and much more, that they avow to hold their Crowns and Realms in Fee, under his universal Empire, and as at his Donation and sovereign Pleasure; this holy Tyrant, I say, this Head of the Church, this Son of Perdition, 2 *Thess.* ii. 4. who opposeth and exalteth himself against all that is called God, and under a false and groundless Pretence of a Divine Legation, growing from his first Assumption of this Supremacy, this sovereign Priesthood, by progressive Degrees to invade the Rights of the Princes of the Earth, and bring them into Subjection to his usurped Empire; at last compleated his ambitious Design, and got his triple Crown established. — Hence the Things, my Antagonist so justly complains of, took their Rise and Progress. So that it is very evident, that had the Kings and sovereign Rulers of the Earth continued to support their natural and proper Authority, over the public civil Affairs of their several Dominions, both secular and ecclesiastical, which are equally civil (*quippe pariter ad felicem CIVITATIS statum pertinentes,*) This sovereign Invader, of all Right, Human and Divine, had never gain'd the Establishment of such transcendent Power, as he exults and glories in. This the learned Chancellor *Puffendorf* hath incontestably proved. Whence it undeniably follows, that all those Arguments, whereby my learned Respondent, and all his Associates, the steady Advocates for *the Jure Divino* Right of this ecclesiastical Immunity, this Exemption of sacred Affairs from the prophane Touch of the secular Sovereigns, are so many Pleas in Support of the grand Apostacy and Usurpation, and my Assertion will stand for ever good against all Opposition, except that of the Sword, *That every Member of a sovereign State, is in Duty bound to conform to every Institution of that State: Under this*
only

only general, necessary and essential Restriction, that the same be consistent with every Law of God.

I KNOW not but I may, as well here, as elsewhere, croud in a brief Answer to the latter Part of a Letter, upon this Subject, published in *Whitworth's*, January 6. 1756. (*for the easiest expence, and the most proper Application*) postponing the former Part to a further Opportunity. But,

PREVIOUS to my Answer, I beg Leave to observe how the Gentleman, who has been so good as to enrich the World with that learned Piece, chooses to deal so much in the Way of the **Tremendous**, as if convinced from Experience, this was of greater Import to the Success of his Ministrations, than all the Charms of Truth and Reason, Virtue and Philosophy,* Holy Faith, divine Love, and the Joys of Immortality. He endeavours to arm Heaven and Earth, and 'tis well if not Hell too, against me, without seeming to reflect upon the gross Impiety of applying the sacred Terrors of the Almighty, to promote the Cause of Falshood, Self-interest, Confusion and lawless Tyranny. — He says, my Arguments in Favour of ecclesiastical Polity, lead to introduce the Inquisition.

— *A terrible Thing this indeed!* — But he very prudently conceals the Train of Deduction. To this I can make him a very brief and decisive Answer, to which I fear no Reply: — Keep but the Power out of the Hands of the Priests, as wisely settled by the Reformation, and we shall never need to apprehend the Terrors of the **HOLY OFFICE**, as said before of the Crusadoes, &c. —

He adds: My Scheme of Policy casts a Reflection upon the **Wisdom and Providence** of God in the first Establishment of the Church. — Just contrary again! — It hath always been observed by the learned and pious Advocates for Christianity, thro' all the Ages of the Church to this Day: That it was one glorious Evidence and Demonstration of the **WISDOM** and **PROVIDENCE** of God, and of the heavenly Original and Divine Authority of the Christian Institution; that it seemed
good

good to the Almighty, to plant and propagate it originally, and during the primitive Ages, upon Principles and Rules of Conduct and Administration, quite contrary to those of human Prudence and Policy. *That Our holy Faith and Religion might appear to all the World, not to stand in the Wisdom of Men, but in the Power of God,* 1 Cor. ii. 5. He order'd that that Train of Causes and Consequences, which, according to *the Wisdom of this World*, was most likely to produce its utter Extinction and Extermination, should concur to its most illustrious Establishment, and render it triumphant over the sovereign Tyranny, and the Rulers of the Darkness of this World, and all the Powers of spiritual Wickedness in high Places.

THIS the Almighty made peculiarly and eminently visible, in that the Church did, during the first three hundred Years of its primitive Establishment, rise to the highest Pitch of spiritual Purity and Splendour (notwithstanding the most violent and powerful Opposition, Oppression and Persecution) under the Conduct and Direction of that same Order of Men, acting by the powerful Influences of the Holy Spirit of the most High, who, after the ceasing of those miraculous Influences, and the providential Consignment of the Church to the ordinary Efficiency of human Wisdom, Learning, Power and Policy, did in Prosecution of worldly Views, as before explained, under the specious Claim of the same spiritual Rule and Supremacy, they had before acted by, betray the pure Religion of the Holy Jesus to be defiled, corrupted, and even subverted, by all the eventual Abominations of Popery and Rome: From which it pleased the Almighty, after more than a Thousand Years of spiritual Captivity, to deliver and ransom his chosen, even from this worse than *Egyptian Thralldom*, and make *Kings their nursing Fathers, and Queens their nursing Mothers*, Isa. xlix. 23. Which Prophecy was always understood to belong to the Christian Church; but never seems to have been so literally and adequately accomplished as since being delivered, by the Reformation, from these cruel Task-masters,

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the Ministers of Ignorance and Oppression, under the sovereign Pontiffe, they were restored to the natural and rightful Subjection and Protection of the secular Sovereigns of every State, the natural and original Asserters and Defenders of Righteousness and Truth amongst the Sons of Men.

HE says further, if that Maxim, *Where there is no Law, there is no Transgression*, be applicable to the present Case, then may Christians in all Ages claim the Benefit of it. *He's here very hard set to keep Head above Water.* The Maxim, Sir, is of Divine Authority, and universally true; and Christians may in all Ages claim the Benefit of it; but if the Author of that Letter understand the Laws of Argument, he endeavours knowingly, and therefore wickedly, to betray the Interest of Truth, for the Support of his Cause; and if he does not, he has no Right to intermeddle in this or any other Controversy, nor any Claim to a calm Debate and Answer. Is there no Law which requires the Subjection of ecclesiastical Affairs, as here limited, to the civil Powers, as you suppose? You know there is. *We have just proved it.* Does not the Precept of general Subjection, *Rom. xiii. 1.* and very many others of the same Tenor, include all subordinate Species and Particulars? You know it does. Are not Affairs of religious Polity one Species of civil or social Affairs, and so included? *Prop. 5.* It lies upon you, Sir, in the necessary Defence your Cause, to shew where these are exempted. You have not done this. — You never can do it. — Our Maxim will stand for ever good, and my Conclusion be for ever true, that the civil Sovereignty influences generally. You can never get off it. — You have always laid an unjust Claim to an Exemption, but could never prove it. — I do not envy nor blame all Indulgences by Statute or Connivance. I desire, and shall, to my Power, always endeavour their Establishment and Continuance: But with Respect to lawful Claim and Constitution, the Case is as I have stated it.

AND hence, I think, we have an easy and full Answer to
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the third Paragraph of this Letter, which really needs no other Answer than is given in the Preface : The Thing is sufficiently plain to every One that will see : But the *αὐτο- τυφλὸς* there's no curing. The Author says, 'tis very plain, that the Injunctions of Obedience to the civil Powers related, in the primitive Church, only to secular Affairs. To which I answer : There's no such Limitation expressed in Scripture, and we have seen, and shall soon see further, there is none by just Inference or Deduction from universal Truth. And the Author's Assertion is plainly establishing an universal Conclusion in Law, from a particular Instance of Fact, affirming a Thing ought always to be done, because by a particular Disposition of Circumstances, it is necessarily done once, or for a Time ; contrary to all just Policy and all just Reasoning. This is, with a Witness, making a Precedent into a Law, contrary to what I have affirmed in my Preface, and what none of these Gentlemen will, I am sure, dare to deny. This is an absolute Snare to beguile unstable or unwary Souls ; and I think they all know it to be so.

THE Thing is clear ; the supreme secular Powers of the State always had an essential and unalienable Right (*Prop. 5.*) in the Nature of Things, and by Divine Institution to the authoritative Direction and Regulation of all social or civil Affairs, ecclesiastical as well as secular, not determined by the Laws of Heaven, agreeably to those Laws.

THIS Power was unavoidably intermitted, in the primitive Church, as to Exercise not Right, while the Laws of the State, *Jewish* and *Pagan*, were so inconsistent with those of the Church, as made it impracticable for the civil Powers to interest themselves, in the Church's Establishment and Preservation. But,

THERE is nothing essential in the Christian Religion (as *Puffendorf* most justly observes,) which forbids or obstructs the external Administration and Polity thereof to be under the Direction and Control of the supreme civil Powers. And, had the governing Powers, *Jewish* and *Gentile*, at the first Establishment

ment of Christianity, been Christian, it is impossible but the Laws which were then made, and which remain unaltered to this Day, requiring universal Subjection to the Powers that be (under our necessary Regulation) affirming them to be ordained of God, would have been understood as necessarily giving or confirming to them a Divine Right to that Direction and Controul. And thus we find the Apostles of our Lord vindicating their Disobedience to the *Jewish* Governors, only from the Inconsistency of their Injunctions with the Laws of God, as shewn a little above. And this was the only Reason why the Christian Church, during that Inconsistency, was under a Necessity of supporting a Government, independent of the Civil Powers, within themselves, as well as they could. But, even then, they did not disobey the Heathen Rulers as Heathen Rulers, but only so far as their Commands were inconsistent with the Laws of God, in the Christian Institution.

In the famous Letter of the younger *Pliny* to the Emperor *Trajan*, he writes—— *Quod ipsum sacre (patet illos) defuisse post edictum meum, quo secundum mandata tua veterias esse vetueram.* Whether this Order of the President was against their antelucan Assemblies; or only against their *morem rursus coeundi ad capiendum cibum*, doth not appear; but 'tis plain, by that Letter, that, in some Way, they yielded Obedience to the Emperor's Authority, in Affairs relating to their religious Assemblies, **where they might do it without transgressing the Laws of their Religion.**

FOR the fuller Defeasance of the *Jure Divino* Claim of this Exemption of Ecclesiastical Affairs from all Jurisdiction and Direction of the Civil Sovereign, it may not be improper here to allege another and much stronger Instance, from the antient Records of Christianity, to shew that the Church had then no such Idea of her own exclusive Sovereignty.

I NEED not acquaint the learned Reader, that not long after the Churches Affairs had been taken into an Union

of Interest with the other Concerns of the State, the great Controversy of the Arrian Heresy happened; whose Progress came, in a small Time, to have a very great Influence upon the Interests of the whole Christian Church.

Now, upon the Scheme my Antagonists (as well as the Papists and all Advocates for the Divine Right of the Exemption) go upon; that is, supposing it to be essential to Religion, or to Christianity, by Divine Appointment (and if it be not so, it cannot be essential at all;) is it not inconsistent with the Wisdom of Divine Providence, and with that supposed essential Article of the Christian Constitution, that the Means applied for Remedy of that great Ecclesiastical Evil, should be proposed, undertaken, prosecuted and compleated solely under the Emperor's Agency, Authority and Influence, from Beginning to End? I mean, his imperial Commands, by Letters and Messages, to *Alexander*, Bishop of *Alexandria*, and to other of the Bishops and Clergy, particularly to *Arius*, commanding a total Cessation and Abolition of all further Dispute and Controversy, upon so intricate, curious and unnecessary Subjects; and his other Orders about the same Thing; and, upon the Inefficacy of this Method; the convening and conducting the great œcumenical Assembly, or general Council at *Nice*, for the Decision and Termination of that most important Dispute; as well as of another, which then was accounted of not much less Moment, and which then was, and for a long Time before had been, the Cause of a good Deal of Disturbance and Controversy, in the Church, viz. the Time for keeping *Easter*. Would not the Emperor, who, as I have elsewhere shewed, was very scrupulous and accurate, in rendring and preserving to the Clergy all that Regard, which, by their former Influence in the Church, they had acquired or claimed, and every other Ecclesiastical Immunity; would not He, I say (even supposing he should have supplied every assistant Means of Action, in that grand Affair) yet have contrived to give the Whole an Appearance of
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having been conducted under the Influence of the Bishops and Clergy ; and, have even submitted to profess his own Agency to be under their Direction and Sovereign Ecclesiastical Authority, for the necessary Preservation of that essential Right and Authority, had it then been understood to be any Part of the Constitution.—This would, upon the Supposition before laid down, have certainly been the Case. And as the Bishops of *Rome*, and their Successors, the Popes, claimed this Immunity, in Order to pave the Way to their spiritual Kingdom ; they have in latter Times, contrary to the Faith of all History, had the Effrontery to assert, that the Bishop of *Rome* accordingly did, by his sovereign, original, essential, sacred, ecclesiastical Power and Authority, and *with only the Concurrence and subordinate Assistance* of the Emperor, convene and conduct that august Assembly.

THOSE spiritual Politicians were well aware that their avowing the Conduct of that Affair to have been under the Emperor's Authority and Influence, as before shewn to be the Case, would appear quite inconsistent with and subversive of the Scheme of Immunity which they see is absolutely necessary to be laid as a Foundation for their spiritual Sovereignty, to which, without that, they never could form any Thing like a Pretence of Claim. And they therefore published the above-said impudent Falshood in its Support. And they do, in Confirmation thereof, still assert, that the calling or summoning of general Councils is originally, universally and unchangeably one Part of the Office and Duty of the Pope, as sovereign universal Head of the Church. And therefore the modern Advocates for the essential Right of this Immunity, for the primitive Church and for their own separate Societies, cannot insist upon their Claim, without impeaching the great Christian Emperor as intruding into another's Province, and without expressly advocating that originally false Assumption upon which the Whole of Popery is grounded and established, and which, should it be made an essential

Part of any political Constitution, would naturally, and almost necessarily, lead to the same Kind of Dominion. — And this, moreover, my Antagonist in particular, the Author of the Letter, cannot do without incurring that Charge justly, which he hath unjustly imputed to his Neighbour, *viz. of accusing Divine Providence of Unrighteousness and Inconsistency, in suffering that Affair to have been so conducted*; yet it was so done, and that without the least Opposition or Remonstrance from, and contrariwise with the highest Applause, Approbation and Concurrence of both Clergy and Laity.

AND hence, I hope, it will appear beyond Controversy, that as soon as the Inconsistency of the Secular and Ecclesiastical Laws ceased, by the State's becoming Christian, and the Christian Religion becoming one Part of the Civil Constitution, or of the public Interest of the State, those general Laws, before constituted, came to be of full Force in Fact as well as Right; and the Civil Government, in every Christian Nation came thereby to have a Power of ordering every Thing belonging to Religion, which had not been instituted by Divine Authority. And thus it was, 'till Popery found the Means of trampling down, with her cloven Foot, the Divine Enclosure, and bringing Things to Confusion.

I KNOW not what may be, but I have a strong Suspicion these Allegations will not be easily defeated; as I find the Assertion, just quoted, affirmed by Cardinal *Baronius*, *Binius*, and other Advocates for Popery. My principal Opponent is a great Dealer in, and consequently shou'd be a good Judge of Absurdity. I think I may, without much Apprehension, acquaint him and others; that hardly any Thing can be more absurd or a greater Solecism, than to assert, that a Divine Precept, delivered in the most universal Terms, should yet be universally understood, but to require an Obedience much more limited and incommensurate to its plain Import, than according to the certain and indisputable Influence of eternal Reason and Necessity.

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I HAVE thus vindicated myself from the false Charge of advocating a Doctrine introductive of the Inquisition, or any other spiritual Invasion of human Right. These, we have seen, always were the genuine Offspring of sacerdotal Pride and Power, which my Adversary is (*perhaps inconsiderately*) asserting. I have not impeached the Divine Wisdom and Providence, in the first Establishment of the Christian Religion, as I am falsely charged. I desire the Author of that Letter, as well as Mr. Bourn, and all the Party, will consider me as a disinterested Friend to Truth, and I leave it to answer (as I safely may) for all its own real Consequences; as well knowing that This is the great Foundation, upon which *the World is established that it cannot be moved*, *Psal. xciii. 1.* And of him who maketh This the Foundation and Guide of his Reasonings and Conduct, it may be said,

Si fractus illabatur Orbis.

Impavidum ferient Ruinæ.

To proceed with Mr. Bourn's Answer :

HE says, p. 19. *In short, whither will not this Doctrine lead us?* Never to Popery, Sir, you are safe enough for that; but, I have just shew'd whither your Doctrine of Ecclesiastical Immunity has lead our Christian Ancestors, and whither it would lead us all over again, if we were to follow it. You, Sir, argue from the incoherent Idea's of Attachment and Prejudice, I argue from original self-evident Principles of true Reason, Religion and Policy, as they have been moreover confirmed, by the repeated Experience of near seventeen hundred Years. — Yet, You say of my Position, *it equally vindicates Conformity to the Church of Rome.* — It is strange, a Position which digs up the Foundation of Popery, should vindicate Conformity to it. What's Popery without independent Power? But,

THIS is, I find, a general common Place Answer, *with the Party*, and is always lugg'd in, right or wrong.

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I REMEMBER, at the Time of my Conforming, a very zealous and very serious Advocate for the MEETING, (equally zealous with my present Opponent; but, to his greater Excuse and Vindication, not of near so much E-rudition,) desired me (in a calm friendly Manner) to give him the Reasons of my Conduct. — Upon my giving him nearly the same I have described in my Preface; He immediately answered (in the important Words of my present Antagonist,) Why? You might, by the same Argument, as well vindicate a Conformity to the Church of *Rome*. This inconsistent Answer might be well enough pardon'd to an honest superannuated Sea-captain; but is very absurd (to borrow once again this pretty Term) in a Gentleman of a learned Education. To this Allegation, I made him (as I now make you) this brief and decisive Answer: So I might, Sir, if the Church of *Rome* had a sovereign Power in this Nation, and enjoyn'd nothing more contrary to the Word of God, than any Thing our Law enjoins. But so long as the idolatrous Sacrifice of the Mass, the absurd Doctrines of the Infallibility and Supremacy, of Transubstantiation, Purgatory, Prayers for the Dead, the religious Worship of Saints and of Angels, the Adoration of the Host and Reliques, holy Whippings, devout Pilgrimages, the absolute Power of Forgiveness, and a vast Fracas of pompous and ridiculous Fooleries (to which nothing but ignorant Prejudice or interested Perverseness could induce any One to compare any Injunction of the Church of *England* as long, I say, as these are Part of the Laws of the Church of *Rome*, to which she requires the indispensable Conformity and Submission of all her Members, I can never submit to be of her Community or Communion. I desire Mr. *Bourn*, and the Author of the Letter, will calmly consider this Answer, compare their Reproach of the Church of *England* with this Description, and give me a friendly Detail of all the Absurdities, Improprieties and Inconsistencies, at which he is a great Hand.

P. 20. HE says: *Thus I have shewn, in the Compass of a few Words, the Absurdity of this Position; (dear Absurdity! how often art thou lugg'd in!) Its Tendency would be destructive of Piety and Virtue (that would be a great pity,) by placing something else in their Stead.* Let me here ask you, Sir, one important serious Question, as you have asked a Deal of needless Ones.——As we are now arguing about a legal Conformity to the national established, Protestant Church of *England*, does not this Assertion plainly infer, that the said Establishment hath, a natural Tendency to destroy all *Piety and Virtue*, and to place something else (I warrant, Ignorance, Prophaneness and Superstition) in their Room?——Pray, Sir, with what Sincerity shall we believe your Gentlemen return public Thanks for the *Establishment of the Protestant Religion* in this Nation, as they do, if they have the same Idea, you express of it? Quit yourself of the Inference, and I'll take Care of your Question.——In Answer to which, I have, in my Turn, in the Compass of a few Pages (if not Words) shewn the natural, experimental, dreadful, unavoidable Tendency of your dear Doctrine, of Ecclesiastical Exemption, Immunity, spiritual Sovereignty, Tyranny. I have shewn, and a much greater Man hath shewn, it was the Soil, the Seed and Manure, wherein and whence the Popish Uurpation was sown, nourished, improved, matured, compleated; and whose natural and genuine Tendency is to repeat the same tremendous Course, to the Destruction of all Government, Order, Religion, Piety, Liberty and Virtue; tho', I hope, as before, it is not much consider'd in that Light by the Dissenters.

P. 24. HE is not quite satisfied of the Propriety of the subordination of Ecclesiastical Officers, &c. or *how this conducive to the public Good.* I apprehend, the Explanation of this Affair may not be of any great Importance to him or me, 'till his Judgment or mine shall be of more necessary Concurrence than at present, in public Affairs.
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But I believe it will, upon Examination, be found that in all large Communities, Ecclesiastical as well as Secular, Officers have been *mostly* in Subordination; and this hath always been esteemed absolutely necessary to the Good of the Public.

THE Priests in the Tabernacle and Temple, though not a sovereign Society, were in Subordination, and that by Divine Appointment, both to each other, in the different Orders, and All to the sovereign Power in the State. And, I am perswaded, one and the same general Reason always hath prevailed, and universally will prevail: The Instance I cite merely as a Precedent, not as a Law.

P. 25. I THINK the Distinction of *civil* and *religious* Society (tho' I condemn it not, as having been of pretty general Use,) is yet not of any great Importance: As in every Christian Protestant Country the same Persons and the same Affairs, both Secular and Religious, are constitutive of, and essentially appertain to one and the same Community; that is, as said before, *Res Ecclesiasticæ sunt et ipsæ civiles, quippe pariter cum secularibus ad unam eandem CIVITATEM pertinentes*. And the Government of the Lord Jesus, as Sovereign of the Church, at least, so far as it comes under our Consideration, is administered by the *Civil* Sovereign, as his Deputy. And He, as KING of KINGS and LORD of LORDS, and *Prince of the Kings of the Earth*, is as well Proprietor and Sovereign of Civil as Sacred, of Secular as of Ecclesiastical Affairs; and the Design and the Honour of his Kingdom amongst Men is as much concerned and interested in one as in the other.

P. 23. I BLAME not (to be sure) Mr. Bourn's Allowance of public Forms of Prayer, nor his superior Esteem of his Kinsman's, nor even his Preference of the *Extempore* of that Gentleman, or any other, before 'em all; on Condition be allow me the same Liberty, and, particularly, not take it amiss that I esteem a Form of Prayer, given in *Matth. vi. 9—15.* before his King-

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man's, or those which I reckon much superior; but I observe, in *P. 24.* *they must not be enjoyed by the supreme Power.*——No: That would spoil all. The most useful Things *relating to Religion*, by being enjoyn'd, become unlawful, sinful, oppressive, injurious, heretical; the Opinion and Language of the Church of *Rome*, exactly! And yet I cannot, for my Life, find any Limitation of sovereign Jurisdiction, relating to sacred Affairs, more than to Secular, of Divine Authority. The Civil Government, in the utmost Extent, can only enact what the Almighty hath not forbid, or forbid what the Almighty hath not enacted; and so far it may go, in Church or State, and *be that resisteth the Power, resisteth the Ordinance of God.* Universally: *tam circa sacra quam secularia.*

P. 25. Mr. *Bourn* takes severe Notice of something which was mentioned before in *Capital Letters, &c.*——And is it then a Crime to repeat a Sentence, or an Argument, or to distinguish it by Capitals? Neither. And he had not mentioned such Things, but in Order **to strengthen his Reasoning.**——*I have it under his Hand.* Pray, Sir, would not what you urge in that Place have had all its Force for Conviction, unless those Circumstances of the **Repetition** and the **Capital Letters** had been added? Poor Relief! A great Sign of a Conscience of Debility, when People have Recourse to such Supports! He very falsely insinuates my advancing something upon no better Evidence than my *Ipse dixit.* He but insinuates it, *for his Readers Relief and Consolation*; he knows I am not, in the whole Preface, liable to that Charge, as it implies a Blame or Blemish: But his fundamental Doctrine of the Exemption, he does not pretend to bring any Proof of. This is all pure *ipse dixit.*

P. 26. HE here begins, and for several Pages carries on, a handsome Description of the Steps our blessed Lord, and his Apostles and Disciples took, in their first preach-

ing the Gospel. I wish his whole Piece had been as well executed; but as the same has nothing at all to do with our Argument of Conformity, I shall not trouble myself and my Readers with a needless Repetition and Remarks upon it. It would, I believe, be, at this Day, a great Advantage to the Church and to the World, if there were an universal Prevalence, of that disinterested Application, to promote the Doctrine and Practice of Truth and Holiness, which then and afterwards so visibly prevailed, and had so great a Tendency to convert the World. But, I desire here to remark,

(1.) THAT there is not one Institution in the Church of *England* contrary to that amiable Description.

(2.) THAT out of all that, and all he hath said besides, and all he can truly say, he is not able, nor ever will be, to make out a System of Institutions of Divine Authority, for the Government of the Christian Church, in all Ages and Nations. No; that, as necessarily variable, was left to humane Institution,

I HAVE, in my Preface, laid it down as a fundamental Maxim, That a Scripture Precedent, as such (and much less any other) hath not the Force of a Law. This Position, Mr. Bourn will not, I am sure, deny, as is noted before. And, it is certain that all the Excellencies of the first and purest Times of the Gospel, *including their Exemption from the Secular Power*, were not a sufficient Security against the Prevalence of very great and shameful Corruptions, before the Establishment of the Church under the first Christian Emperor; as the same are recorded by Ecclesiastical Historians, and whereof I have before given a brief Hint, from the Writings of *Eusebius*, and shewn, moreover, that these very probably sprung from a Want of a secular Restraint, upon the assumed Power of the Church, before the Union of Church and State; as the greatest Abuses undeniably did from the fatal Usurpation of Ecclesiastical Immunity from, and Sovereignty over the Secular Power afterwards, as we have, beyond Contradiction, shewn before. *Pray excuse the Repetition.*

THE numerous Obstructions of the Reformation in *England*, which happened from the natural and political Engagements and Attachments of *Harry* the Eighth; the Emulation, Insincerity, selfish and secular Views of the great Officers, under the unhappy glorious young Prince, his Successor; the many secret Attempts of the Papists, at Home and Abroad, during that Reign; and their open shameless Outrages, under the next; the many Difficulties which embarrassed that Affair, especially all the Beginning of *Q. Elizabeth's* Reign, with some particular Prejudices, which that glorious Princess must be acknowledged to have been under. All these Causes, I say, concurred to give a Form to the Constitution of the Reformed Church of *England*, probably something different from what it would otherwise have been. But, whoever will seriously consider the visible and undeniable Appearances of the Hand of God, in the Beginning, Progress, Obstruction, Renovation, and Accomplishment of that glorious Work, may well be convinced it was the Work of God alone, and such as **the Almighty thought best**: And our Malecontents, instead of complaining for its not having been originally fitted to their **Model**, ought, with the utmost Adoration and Gratitude, to acknowledge the abundant Favour and Mercy of God; that, while other Nations are sunk in the Absurdities of Popish Delusion, we have a Protestant Church, established by Law, under such Regulations, as are quite agreeable to the Laws of eternal Reason; the Rights of Mankind; the Institutions of Christianity; the Prevalence of universal Truth; the Purity of Worship; the Glory of God and the Salvation of Men; and what would you have more?

THE Rejection of their great Article of Demand out of the Model of our Ecclesiastical Constitution was, you see, necessarily the first Step to the Reformation; as nothing but the Restoration of the Sovereign Power to its original Right, could put an End to that Oppression and Tyranny, which the Popes of *Rome*, in direct Consequence of

the same Claim and Usurpation of *the pretended original Independence of Church upon the State*, had, for about a thousand Years, been exercising, to the Abolition and Destruction of those fundamental Privileges which are restored, as just said, by the Reformation. And it seems nothing less than Inconsistency and Delusion, that Men who cannot but know this, and who assume to themselves a Superiority of Character, from their zealous Opposition to Popery, should yet demand that Article as essentially necessary to a compleat Reformation, which was itself the first Step, the Foundation and Support of that Depravity which made the Reformation necessary, and without which Popery never could have had a Being. Yet we always hear the Party complaining of this, as the great Defect of the Reformation, and what the first Reformers designed should be afterwards added. May we not be induced to think them given up to *this strong Delusion*, in Consequence of their denying that thankful Acknowledgment of, and Acquiescence in, the Reformation, which was justly due for so merciful and gracious a Dispensation of Heaven.

P. 32. THE *Italians* were not the first that polluted the *pure Streams of the River which made glad the City of our God* (Ps. xlv. 4.) There were many greater or lesser Deviations from, and Corruptions of the original Purity of the Divine Institutions before that, by numerous Heresies which arose in the primitive Times. But it is certain that the Bishop of *Rome* first acquired Possession of what his Brother the Patriarch of *Constantinople* was aiming at; the universal Sovereignty in Spirituals, which, in a small Process of Time, gave him Opportunity of extending his Dominion to Temporals too.

BUT the blessed Hand of Divine Power, as just said, brought us, of these Kingdoms, from under the miserable Effects of that grand Apostacy. And we are now settled under such a Constitution, as that nothing essential seems wanting to continue the flourishing State of the
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Redeemer's Kingdom in these Nations, but the Prevalence of a Spirit of universal Holiness in all Orders, and an humble and peaceable Acquiescence in the Establishment. This last, I think, is universally necessary to the flourishing even of our religious Affairs (according to our Saviour's Maxim, before mention'd;) *whatever particular accidental Advantages may arise, or seem to arise, from the interested Feuds and Emulations of contending Parties; as some allege.*

P. 38. My Respondent here cites my Quotation from *Puffendorf* most unfairly and injuriously, and he knows he does so. *But this was necessary to strengthen his Reasoning,* This will appear from the easiest Reference to my Preface. That great Statesman asserts, that every Man in the State of Nature, has an original Right to modify his own Divine Worship according to his best Conceptions of Conduciveness to the Ends of Worship, consistently with public Order, and the same may perhaps be affirmed of domestic Worship. Have I said a Word against this? But my Adversary wonders how I durst quote a Passage so much against myself. *I wonder how he durst for Shame say so.*—The intelligent Reader will hardly need my acquainting him that, as *Puffendorf* expressly declares, although this is certainly true, as above limited; yet immediately upon the supposed Coalition of Mankind into *Societies*, this, as well as every Thing else of a public Nature, and not limited by the Laws of God, came to be under the authoritative Direction of the supreme Power in every State. I have, in my Preface, said those Things may, with the greatest Propriety, be referred to the Consideration and Consultation of Men immediately concerned; but all is to be administered under the Authority of the sovereign Power; and the Supposition of the Agency of the Priests, or of the Priests and People joyn'd, independently of the Sovereign and yet in Consistence therewith, is a Self-contradiction, a Solecism in Politics, an *ens rationis*, an Impossibility; which it was needless here to add.

P. 39. SHOW any one Ecclesiastical Institution, which encroaches upon any Civil Right of Mankind, in these Nations, and the Dispute is over. I have all along allowed this to be a sufficient Ground of Dissenting and Separation, and I have no Dread of persevering in that Allowance. But however oft, or with how much soever Zeal and Fervour, Discontent, Reproach and Indignation you mention this, you never yet have, you never will produce a single Instance of Fact.

P. 39, 40. I AM here to return Mr. Bourn's late Complement, with more Reason than he had, and express my Wonder, that he should press into his Service such a Passage as that of *Matt. xx. 25*. But, I'll excuse him, for *quandoque bonus dormitat Homerus*.

OUR Saviour there expressly declares, that, *the Princes of the Gentiles* (*τῶν ἐθνῶν, of the Nations, the secular Powers universally,*) *exercise Dominion over them, and they who are great exercise Authority upon them; but it shall not be so amongst you.*—Is not this a plain Assertion of the Rights of secular Sovereignty, and the Subordination of all undetermined Affairs to their Jurisdiction, and that the Apostles and their Successors are not to exercise any such Rule? I will not insult you, upon this plain Advantage. But, I question if your Friends will so easily pass this Inadvertency.

P. 41, 42. *Courage! I see Land!*——We are got to *Hooke* and *Calvin*.——These two great Lights of the Protestant Religion had not been brought in, but that, as the latter is generally regarded, as the great Patron of Presbyterianism, and the other as an Assertor of High Church and Episcopacy, I might very briefly mention the Concurrence of both, in the Principles of Ecclesiastical Polity, as we have stated them in this Controversy. The former having, with great Truth and Learning, written a Folio Volume expressly upon the Subject;

ject; the latter having treated pretty largely, and with great Skill and Learning, upon the same, in several of the former Chapters of the fourth Book of his Institutions. Both have agreed (whatever Differences may be, or appear to be, in the particular Schemes of Ecclesiastical Policy or Administration,) that the Whole is to be under the authoritative Regulation of the Civil Sovereignty.——Both clearly concur with *Grotius* and *Pufendorf*, in this whole Argument.

P. 43. THE Gentleman seems displeased with my declaring my own private Esteem of the Church of *England* before the Kirk; and says, May not another say the same of the latter? I answer, He has my free Consent. If, upon a due Consideration, he esteems the Constitution of the Kirk preferable, he hath an undubitable Right to declare it. We are under an Obligation, by the Laws of God, to obey the lawful Injunctions of the sovereign Powers we are under; but this may very well consist with an Opinion, that those Injunctions are not the very best that might be. This, I remember, is strenuously urged by *Calvin*, in many Instances. And, I suspect, if One was to examine the Matter closely, the Power of the Kirk will not appear to be or have been, since the Reformation, so much *sovereign* and independent of the secular Polity as he seems to think.

I now pass to P. 48. Where Mr. *Bourn* hath the Pleasure of being at a Loss to conceive with what Kind of Logic the cited Paragraph closes.——I think, now, that in popular Squabbles (which too often happen) about Matters of small Moment, the best Way of Accommodation is by an authoritative Interposition. And this is certainly one main End of humane Government and Authority. This is to me so evident, that I could hardly think my Respondent serious in his Opposition, had he not illustrated it by a medicinal Comparison, in which I must believe he is serious.

IN P. 50. The Subordination of the Clergy is again haul'd in, to no Manner of Purpose. I have before, in its Vindication, shewn the Authority and Approbation of God and Man; and I need to say no more. I shall be blamed for repeating what is certainly clear enough: That the less Power the Clergy have, the better it hath always been. The more they keep to their Studies, their Pulpits and their pastoral religious Visitations, as you justly allege, in p. 50, the better, I believe, it always was, and always will be, for Church and State: But while they have Influence, and are subject to like Passions as other Men, the Good of the State will always require they should be liable to the same Control and Coercion as *other* Folk, universally.

WHAT is remarked in p. 53, upon my p. xxxi. of the *Preface*, I have mentioned only as my own Conviction, from intimate Acquaintance, and long disinterested and sorrowful Observation, without assuming to censure the Apprehensions of any One upon it, and I am far from being alone in my Opinion. — “ I cannot avoid
 “ judging of Things according to the clear Rules of natural Proportion, If I find a Man, in the Affairs of
 “ humane Commerce, allow himself to prosecute Views
 “ of a pecuniary or other personal Interest, *by Actions*
 “ **clearly inconsistent with the Laws of eternal Reason, and Divine positive Institution,** (whereof I wish I were to seek for Instances,) I can never be persuaded such an One can be under any great Influence of conscientious, scrupulous Regard to the Laws of Heaven, in Things trifling, dubious and non-essential. — Remember, Sir, you mentioned before *the Cap fitting and putting it on.* —

Do you, Sir, believe One in a Hundred of your *conscientious Dissenters*, ever took the Pains necessary to determine their Judgments impartially, *rational*ly, upon the Subject? I think whoever will consider what is *essentially* necessary to a
 solid

solid rational Conviction, will answer in the Negative. The Nullity of the Sovereign Power's Right to interfere in Ecclesiastical Institutions, however shewn to be essentially false, is, I firmly believe, the most general Principle gone upon, and they seem very much supported and refreshed with it. And, yet this is most undeniably the Foundation, upon which the whole System of Popery was originally established, and is to this Day upheld, as I think I have pretty fully explained from the natural Reason of Things, strengthened with the greatest Authority, both Divine and Humane. *Pray pardon also this Repetition.*

P. 55. WHAT is here alleged, hath not the least to do with the Question; particular Facts don't defeat general Laws. There were a vast Number of indefensible Actions done, during the unhappy Period of about twenty Years, you are there upon. — But rather to silence than satisfy your Allegations, pray, Sir, consider how your Martyrs or Confessors got into the Possession of those Churches, whence their Ejection afforded so piteable a Spectacle, and whereof you, with many other Apologists for Non-conformity, speak with so elegant and laudable a Pathos — without seeming ever to reflect to what Distresses the Gentlemen were exposed, who, by the Prevalence of the grand Usurpation, were **violently** put out of their legal Possessions (I say, Sir, out of their **legal Possessions**;) to make Room for the injurious Intrusion of your Saints. The Mention of this should for ever stop your Mouths from all Repetition of the other.

P. 60. IT is a very sensible Pleasure to me, to observe that you are forced to change my Representation of Things, and give a false Account of them, before you can get the least Appearance of Advantage. Why should you tell your Readers such a STORY, as that I said in p. x. and xi. of the Preface, that, since the completing of the sacred Canon, no Power on
I Earth

Earth hath Authority to make *new Institutions*? This is only to flatter your Readers with a false Appearance of the *Absurd*. I neither meant nor said any such Thing. — If I had had nothing but plain Truth to reply to, my Work would 'have been a good Deal easier. — I said, "No Power on Earth hath, since that Period, a Right to institute new *Articles of Faith*, new *Sacraments*, or new *Rules of general moral Practice*, &c." But I have been proving (what all your Opposition, instead of defeating, hath concurred to establish;) that every Civil State hath a Sovereign Right to make *new Institutions*, for regulating the Form of external Administration of Things, Ecclesiastical as well as Secular, necessary to public Good, and consistently with the Laws of God. *I hope you'll take the Blame of this Repetition.*

If any Thing in the 39 Articles, as you seem to surmise, or elsewhere, be apprehended to bear hard upon any, I have shewn a Remedy. I know nothing that imposes any conscientious Difficulty upon me as a Lay-Communicant, which was all I proposed to shew in my Preface. And I cannot think myself obliged to contribute to the Disturbance of public Peace and Order, by interfering to assert the Cause of others; especially such, whose Office and Character has no necessary Ingredieny, I can possibly discover, in the public Utility; but I shall be forced to touch upon this again, in some brief Remarks upon the Postscript.

I HAVE omitted mentioning some Things bad enough, in the Reign and Troubles of *Charles I.* and in those of the following *pious* Usurpation. They don't belong to our Argument. I never pretended Ability or Inclination to vindicate all the Steps of the former nor to censure all, and I am sure you will not choose to do it for the latter. I'll here only mention one Thing Consequent to that long State of Confusion, which, tho' of no great Im-
por-

portance to our Argument, may be considered with Regard to Practice.

WE all know, there were Steps taken after the Restoration for the Accommodation of Ecclesiastical Affairs, in which I will not say, Resentment had no Influence. But this is what I choose to remark : That of the Terms proposed for the Admission or Continuance of the Presbyterian Ministers into, or in the Church, One was, their Re-ordination by Bishops. This bore hard upon them, and especially, as it was said to be aggravated by some Bishops, who insisted upon their signing a formal Disallowance of their former Ordination, as received from the Hands of Presbyters. They thought their Re-ordination itself too much implied an Impeachment of their former Ordination, and a Nullity of the ministerial Offices performed in Consequence thereof, without such an express Disavowance; as they were fully persuaded they were thereby, to all Christian and Ecclesiastical Purposes, constituted Ministers of the Gospel of Christ. This was Matter of great Debate. Some few submitted, but greater Numbers refused. But I think their Historians allow, that those Gentlemen would upon an Indulgence in this one Article have generally conformed. What I infer hence is, that as the Re-ordination has nothing to do with the modern Candidates, it does not appear how they can refuse their Compliance with the Terms now required, without impeaching the Conduct of those Gentlemen.

Thus, I think, I have given sufficient Answer to every Allegation of Mr. *Bourn*, of any Moment or Importance in the Debate. I am sure I have omitted nothing from any Apprehension of Difficulty, but some Particulars are so quite void of all Manner of Relation to the Question, and some so very trifling, as that their Answer would be of no Use.

I HAVE now to add something in Consideration of the Postscript, wherein I shall endeavour to preserve all the

Evidence possible of the Esteem I have for the Learning and Virtue of the Gentleman I apprehend to have been its Author; tho' of this I have not full Assurance.

HE says, my taking Occasion, from the Preacher's omitting to mention some Things I thought he should have mention'd, to write against the Dissenters, **is ridiculous and absurd**.—I might, perhaps, by entering into a particular Consideration of the **Absurd** and the **Ridiculous**, find some Exception against the Use of these two Words, on this Occasion; but out of Regard to the Gentleman I shall not reply; he hath, by Character, a Claim to *reprove* and *rebuke*, as well as to *exhort*; but I leave it to his Consideration, whether those two Words quite comport with the Qualifications prescribed as necessary to the proper Discharge of that Office, 2 *Tim.* iv. 2. ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ; it rather appears to me to be not quite consistent with the former Requirement, nor to have much to do with the latter. May not a Person sometimes take a *slight* Occasion to do an agreeable Action, and yet not be chargeable with being *absurd* or *ridiculous*? Is not this something of a *railing Accusation*, such as the Arch-angel did not (*durst not*, ἐκ ἐτόλμηση) *bring against* the Devil himself, in a Disputation? *Jude* v. 9. Thus, I think, I might have objected against the Gentleman's Reproof, had the Crime been to the utmost **Malignity** of his Description. But the Affair is quite (and, I think, very plainly) perverted and mis-represented.

THE Minister's Omission of so fair an Opportunity, as his Subject gave him, to treat of the great evangelical Doctrine of *the Redemption of the World by the Blood of Christ*; really gave Occasion (as I have said before) to my writing the Book, which I have not yet finished and printed, on that Subject, in Order to establish the great End of the Redeemer's coming into the World, which I hope yet to finish; but this hath nothing to do with Conformity.—But the *Preface* was solely writ (quite contrary to what is said in the Postscript) ON OCCASION

of

of the Gentleman's mentioning some Things, I thought, he ought not to have mentioned; *viz.* his Challenge and Protest, p. ix. of the *Preface*.

I SHALL not go about to dispute the Propriety of Dr. *Whitby's* or Dr. *Tillotson's* Dissertations or Remarks upon *John* viii. 31, 32. they are certainly proper, but, I apprehend, were not meant to take in the whole Meaning of the Passage, nor did either of those great Men, *by your Account, Sir,* give so copious and extensive a Definition of the Sense of that Expression as Mr. S—did, when he said the Import of the Word *Truth*, in that Text, was *the Gospel of Christ*, at least he took it so. And as he professed, in Consequence of this Idea, to shew the Blessings accruing to Mankind by *the Gospel of Christ*, I could not imagine any other Reason, than that I have assign'd, for his very obnoxious Omission of what hath, by the Generality of Christian Teachers, been considered as the main Design of the Gospel, from the Days of the Apostles to our Days; even to *make us free, to redeem us from the Curse of the Law*, Gal. iii. 13. *by giving his Life a Ransom for MANY*. These are not the Words of Dr. *Whitby*, nor of Dr. *Tillotson*; but the Words of the **SON OF GOD, the Saviour of the World**; and of the great Apostle commissioned, under the Inspiration of the most High, to publish the glad Tidings of the Gospel, not in the intricate Words of humane Wisdom, but in Terms plain and obvious to the lowest Class of People, *Luke* vii. 27. *πρωτοι ευαγγελιστοιαι the Door have the Gospel preached unto them.*

I LAY not much Stress on the Difference of ministerial and Lay-Conformity, there is nothing required, in the Latter, burthensom to me; and I beg the R. M. B. will excuse me from entring, *in this Place*, upon the Debate concerning the Scruples they make of Subscription. *Quæ supra nos nihil ad nos.* There is a very reverend, honourable, learned and pious Gentleman, every Way an Honour to his Character, knows my Sentiments, and what I am able to allege upon that Subject; but all the
hard

hard Speeches of Mr. B. shall not induce me to make such a needless Addition to this Piece, as the Consideration of that Affair would unavoidably be. What He calls a *loose Harangue*, is all I need to say, I meant, I mean to say no more, there is no Doubt of the Authenticity of Episcopal Ordination; and no Manner of Necessity, I can see, for the other. *Pref. P. 34, 35.*

My Observation of *reasoning Dissenters*, I am very confident, is true, and the Term proper, and I shall peaceably allow him to consider it as of as small Moment as he pleases; and allow him also his own Proportion of the reasoning Consenters, I am pretty much of his Mind.

I AM now come to the Article of Extempore Prayer, in which Account I choose to direct my Answer to *Whitworth's*, Jan. 6. upon the same Subject. And here, in the first Place, I am to acknowledge the Author's Favour, in his Complement of my *great Sagacity and Application*. For which I may perhaps be allowed not to be under so very much Obligation neither; — as he appears to mention this, only in Order to magnify his own far superior Ability, in being able to shew my very great Foible and Ignorance, as not having yet attained to the true Notion of speaking, and particularly of the Word or Idea, *Extempore*, and it would be a Wonder I should ever think of it as *he seems to be of Opinion I should*. — 'How One may be mistaken! — I thought I had been sufficiently instructed in this, full threescore Years ago. However, I'll not yet submit to think myself so compleat a Booby and Ignoramus, as the Letter so very complacently represents, without attempting somewhat in my own Vindication.

THIS Debate, I would previously observe, is of no Manner of Import in our Question, and might have passed without Repetition (as I wish it had) but that I happened to mention, *a premeditated extempore Prayer*, as a Contradiction *in Terminis* — an Affront not to be born! and for which I am demanded Satisfaction, and for my Conviction (of having been guilty of so groundless

groundless a Reproach) am referred to *Quintilian* among the Antients, and to *Bennet* amongst the Moderns.—As I am under the Misfortune of having neither of those Authors, and so not qualified to **disprove the Evidence**, I must beg Leave to assert my Innocence, and justify my own Cause otherwise, as well as I can, independently of those Authorities.

BAILEY's English Dictionary has been a long Time possess'd of a tolerable Degree of Reputation; and passed a Matter of twelve or thirteen Impressions. I there find as follows.

Extemporal	} Extemporalis.	} done or spoke in
Extemporary		

Time, **without studying or thinking before-hand**. This Account, I think, is full in my Favour, and shews I had Ground for my Opinion, that the *Latin Adverb* exactly concurs with our *English One*, *off Hand*.

THE next Evidence I bring, is from the *English Dictionary* of *SAMUEL JOHNSON*, A. M. in two Vols. Fol. Pr. £. 4. 10 s. (I hope no Body will scruple its Authority: He was indeed quite equal to the Work.) Where I find,

Extemporeaneous, *adj.* [*Extemporeaneus*, Latin.] **Without Premeditation**; sudden.

Extemporary, *adj.* [*extemporarius*, Latin.] Uttered or performed **without Premeditation**; sudden; quick.

Extempore, *adv.* [*extempore*, Latin.] **Without Premeditation**; suddenly; readily; without **any previous Care or Preparation**.

To Extemporize, *v. n.* [from *Extempore*] to speak *extempore* or **without Premeditation**.

It is undeniable, I think, that these two very Authentic *English Writers* are full in my Favour. Let's go on with our Evidence.

IN *LITTLETON's Latin Dictionary*, I find thus.

Extemporalis; *Quint. αὐτοχιδιος*, sudden, **without Premeditation or Study**;

Extem-

Extemporeus; Quint. ἀμελέητος, αὐτοχέδιος id. quod *extemporalis*.

THE *English* and the *Latin* Part of this Exposition is indubitably in Confirmation of my Censure; and, for greater Corroboration, I consulted the Lexicons for the Interpretation of the *Greek* Words, and find

Scapula for αὐτοχεδιάσι, writes *extempore non præmeditate*, and every one knows ἀμελέητος signifies *without Care or Premeditation*.

Constantine hath αὐτοχεδιάζω *temere negligenter ad rem accedo*, ἀμελετητῶς λέγω ἢ γράφω. Ἀυτοχεδιάσις, qui *extemporalem habet orationem*, which he expounds thus, ἀνεὺ φροντίδος τολμῶν λέγειν, *be that ventures to speak without Premeditation*.

Suetonius says of *Augustus Cæsar*, neque in senatu neque ad populum, neq; ad milites locutus est unquam, nisi meditata et composita oratione, quamvis non defecerit ad subita, *extempore facul-tate*, where it is undeniable, the *extempore facul-tate* is set in opposition to the *meditata et composita oratione*, which imports a studied Composition, written or unwritten.

THE same writes of *Flavius Vespasianus*, Latine Græceq; lingue promptus et facilis, ad extemporalitatem usq; I need not direct you in the Interpretation.

I CANNOT forbear, from so many Evidences, full in my Favour, believing that I am innocent of all Transgression, in asserting that a *premeditated extemporaneous Performance*, smells strong of a Contradiction. It is plain, *Littleton* quotes *Quintilian* in Vindication of his Sense of the Word, which is mine, and such a bungling Wretch I am, as not to see enough, in the Author's Citation made from *Quintilian*, to set me right. There is a visible Difference betwixt reading or reciting *præeunte monitore*, and reciting *extempore sive ex petore*; but I must still insist, that the Author's Affirmation, that *the Extempore does not exclude Premeditation*, is not sufficiently explained or confirmed; and, I am very sure, it is quite contrary to such Authorities as I have been enabled to quote above.

I THINK

I THINK it was not of much Necessity to any Part of our Argument, to represent what I had said, of the Difficulty of joining in an extemporary Prayer, under the polite Character of a **bungling Account**; especially, 'till the Gentleman had made it evident, by Experience, that he and I can fully conceive the Meaning of a long Sentence in one of *Tully's* Orations, &c. by hearing only the first Part of it pronounced; but as I am sure no Man alive can do that, without previous familiar Acquaintance with it, or a Spirit of Prophecy. I must still insist that, when I said I must wait 'till every Sentence of an extemporary Prayer be finished and approved, before I could make it a rational Act of Devotion; with all the concomitant Circumstances there related, I did give a true Account of that Affair, and such as is unalterably agreeable to the Nature of Things, be it as **bungling** as you will.

BUT let us, for the greater Precision, make an Experiment in a famous Sentence, in the Beginning of the Oration pro *A. Licinio Archia Poeta*, which is not near so long as very often occur, in the immortal Writings of that great Father of *Roman* Oratory. Of which Sentence I have transcribed a Branch a little before, to express my own Sense.

“ Si quid est in me ingenii, Judices, quod sentio quam
 “ sit exiguum; aut si qua exercitatio dicendi, in qua me
 “ non inficior mediocriter esse versatum; aut si hujusce
 “ rei ratio aliqua ab optimarum artium studiis et disciplina
 “ profecta, à qua ego nullum confiteor ætatis meæ tem-
 “ pus abhorruisse: earum rerum omnium vel in primis hic
 “ A. Licinius fructum à me repetere prope suo jure debet.”

A VERY obvious Reflection will convince the most obstinate, how impossible it would be, for an Hearer, to have taken in the great Orator's Sense and Conception in this Sentence, till the same had been (at least very nearly) finished. What Idea could any Audient have had thereof when the Word *ingenii* was pronounced? Nothing at all; nor any more from the Word *exiguum*.

What a State of Attention and Expectation must every One have been in, at his pronouncing the Words *exercitatio, inficior, abhorruisse*; nay, even at *hic Aulus Licinius*, &c. In short, what an *hiatus* must have been in the Mind of every Attendant, 'till the concluding Branch of the Sentence came to be pronounced. And yet I am very politely represented as a **bungling Fool**, for asserting that I am not capable of taking in the Sense of an extemporaneous Prayer, and making the same a rational, a devout Address of my own Mind to the most High, otherwise than *pedetentim* or *gradatim*, Step by Step, as the Sentences, one after another, come to be compleated (I must still add) and approved. What I have said in the Preface, of my own Experience, is certainly true in Fact: The Force of its Conclusion I shall not insist on, as **the Stupidity of the Attendant** might be an Obstruction to the ready Perception. I wish the Author of this very humane Reflection would sometime attend the publishing of a Proclamation by the Officer, as the same is dictated to him by a Clerk, and try the Truth of my Assertion in his own Perception of the Sense and Connection of such a Piece. I can tell; this Difficulty has, many a Time, given me a good Deal of Trouble, while I attended that Way of divine Worship. I am fully persuaded, whatever is alleged to the Contrary, that the Attention of the Mind may be more regular and constant to one Train of Action, than to two or more different and inconsistent ones, as, I think, I have, in the Preface, truly described them. It is urged, that Novelty preserves Attention——I know not but it may: But what Kind of Attention? To this Question I cannot give a better Answer, than in the Words of a very worthy Dissenting Minister.

“FOR Want of a Form, Prayer, *says he*, is oftentimes a “painful Thing, an Exercise of the Head only, without “any Motion of the Heart and Affections.” *This is your Encrease of Attention by the Extempore.* It is, you may imagine, not a small Pleasure, upon the casual falling of a Book
into

into my Hands, within a few Days, thus to find the declared Sentiment of a Gentleman of the Character, concur so compleatly with the Description I had before given of the same Thing in my Preface.

THIS Declaration is more emphatically true of the Minister, as in the cited Passage; but the Attention of the Hearer is certainly liable to all that Waiting, that Distraction and Tumult, I have endeavoured to describe, and from which the uniform undisturbed Action of a devout Mind, in the Repetition of a customable Form, is quite free.

I REMEMBER to have formerly some where met with a Declaration of (I think) Bishop *Bull's*, on this Subject, to this Effect. "If all Men were like some Men, One might almost wish our public Prayers were all to be *Extempore*; but as *omnis ordo humani generis habet suum Vulgus*;" and as this *Vulgus* generally takes in much the greater Part, it is much for the general Advantage, that the public Offices of divine Worship should be from Forms authoritatively prescribed.

ARE you, Sir, as you seem, provoked that I have ventured to enter the Lists with a Person of so much superior Merit and Character? Don't take it amiss, Sir, I own your double Superiority, I have a Sense of, and a cordial Esteem for your valuable Qualifications, I assume not to be upon a Level; but we have as yet, in this Nation, by the Favour of Heaven, the Privilege of publishing a Difference of Sentiment or Persuasion from even a Dignitary, spiritual or secular. Titles and Dignities, Office or external Character, have nothing to do with the True and the False. It is as much my Duty to be satisfied in my own Mind, as any One's else; and I have as much Right to render a public Reason of my own Conviction and Conduct, especially in Case of *Censure and Reproach*, as my Opposers; and if I happen to allege any Thing which don't admit of a rational Answer or Contradiction, it is to be ascribed to the Justice of the Subject, not to any superior

Skill or Address in the Advocate. In short, in this Argument, the Ministers have, I own, some Thing to say *for themselves*, personally, which I have never yet seen answered; but I am very clear, that it has nothing to do with the People, *with me*; and lays no Manner of Obligation in Conscience upon me or others to enter into the Merit of their Scruples.—— But to go on to the Conclusion.——

I DON'T deny but there may be a general Scheme of an Extemporary Prayer or Speech formed in the Mind, as I believe is mostly the Case; and the more of this, I think, generally the better is the Prayer, &c. *ceteris paribus*. But, at the same Time, it is, *with the less Propriety*, called an extemporary Prayer. We know a Gentleman, who ordinarily (I believe, always) preaches without Notes written at all; yet he does not profess to preach *extempore*: He preaches from a premeditated, precomposed Form, deposited in his Memory, which is, at least almost, as different from doing it *extempore*, as if his Sermon was read from a Copy, every Word written down. When Folks begin to give hard Language upon Things of no more Evidence and Moment than such as these are, it looks as if they were angry, and as if it were Time to leave off.—— I have but a little more to add. Pray what Reproach or Calumny is it to the primitive Practice (*bona verba precor, ne sevi magne sacerdos*) to assert that I cannot possibly joyn so readily in an extemporary Prayer (under the Circumstances just described) as in a Form, which I am familiarly acquainted with? This Assertion don't alter the Nature of Things, it does not alter the Agreement or Disagreement of this with primitive Practice, it can't add or take off the least to or from the Truth of that Declaration, which therefore cannot be sinful. I have said before, I always will, to the best of my Power, cleave to Truth, and leave it to answer for its own Consequences. This Censure of Impiety is so like the Charge in *Whitworth's*, *Jam.* 6. mentioned before, that One would be inclined to believe it was out of the same Mine, and yet I have not thought it so.

I HAVE

I HAVE by me *Chrysostom's* Homilies, in the Original *Greek*, which must be acknowledged to be serious, useful, instructive, and even, as I have found them call'd, elegant Things; but when I compare these with the Discourses I had lately the Pleasure to read, of the right Reverend L. Bishop of *London*, I think I may, without the least Reproach to the ancient (for we are here beyond the Limits of the *primitive*) Christian Church, or to the great Character of the Bishop of *Constantinople*, say (as I really think) that the latter are vastly more elegant, regular, instructive, persuasive, useful, &c. than the former. I can't but think, it is assuming a Power, God has not given, to censure of Impiety my Preference of a stated Form of Prayer before an unregulated, unpremeditated, extemporaneous One, let the Consequence be what it may; and it is no Diminution of a proper Regard for the primitive Church, to say so. I wish I may never be accused of any greater Crime, or upon better Grounds. I believe the Assertion of the universal Use of extemporary Prayer in the primitive Church, may be made by one Class of Men, with about as much Certainty, Truth and Usefulness, as the general Prevalence of formed Liturgies by another. I profess to you, I believe neither one nor t'other, and suppose either true, it would conclude nothing, because Precedents are not Laws. Had the Question, I have interested myself in, been as ambiguous, obscure and undeterminable as this, You had never seen a Word of this Debate, from the worthless Pen of,

S I R,

Your most cordial Friend,

And humble Servant,

PETER WHITFIELD.

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S I R,

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E R R A T A

In the CHRISTIANITY of the New Testament.

Page xiii. line 25. for *lets* read *less*, p. xl. i. 9. for *Communication* r. *Communion*, p. xlv. l. 33. r. *Donitor*, p. 59. l. 33. r. *ὑποχωρήσασα*, p. 64. l. 13. r. *Assertors*, p. 78. l. 22. r. *Π*, p. 163. l. 22. r. *phraseology*, p. 165. l. 14. *dele ry.* l. 26. r. *themselves*, p. 184. l. 20. after *bruised* r. *for*, p. 224. l. 21. r. *Appetites*, p. 229. l. 5. r. *off*, p. 237. 33. r. *before mentioned*, p. 252. l. 11. r. *וְהָיָה*, p. 261. l. 26. for *in Exod. vi. 3.* r. *there*, p. 265. l. 24. r. *אֵלֶּיךָ*, p. 274. l. 22. for *וְלִי* r. *וְלָךְ*.

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Cum paucis minoribus nulliusq; quoad sensum momenti.

+

E R A T A

In the CHRISTIANITY of the 18th Century

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p. 59. l. 33. r. the; p. 64. l. 13. r. the; p. 165.
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Quoniam paucis minoribus nullis de deo testimonium.

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